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● 133

- Southeast Siberia RX1
- Ainu AB6 ●
- Tungus RU5
  - Birar
  - Orochon
  - Daur
  - Solon
  - Manegir
- Goldi RX3
  - Orok
  - Orochi
  - Olcha
  - Negidal
  - Kile
  - Samagir

/For a map showing the location of the various ethnic groups listed in the OWC headings above, see: 2: Schrenck, RX2 Gilyak, Category 116, pp. 418-423 (in English text)./

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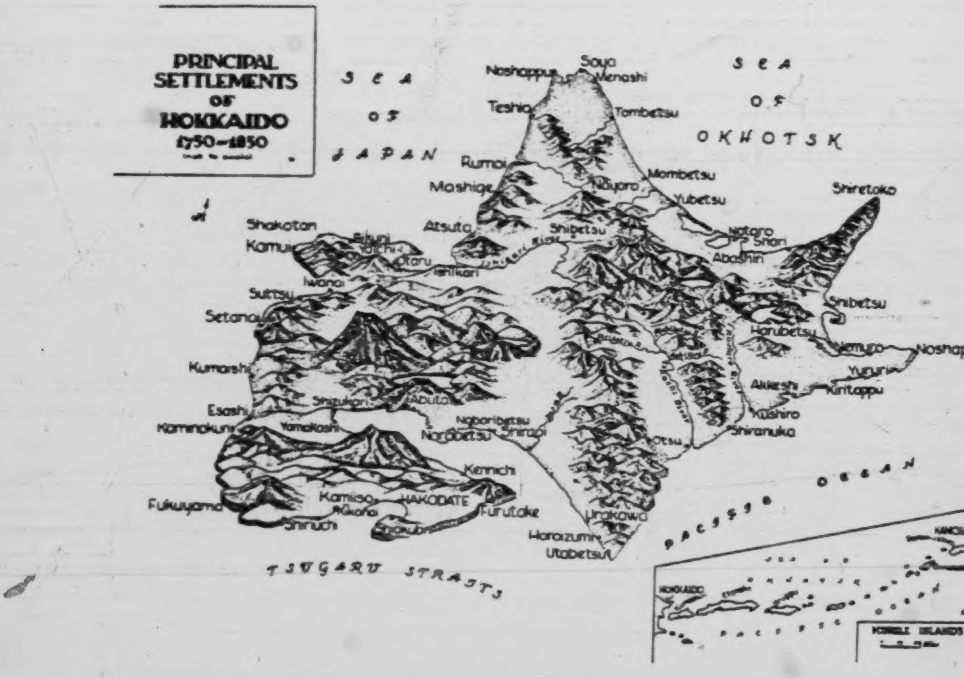
PRINCIPAL SETTLEMENTS OF HOKKAIDO 1750–1850
SEA OF JAPAN
SEA OF OKHOTSK
PACIFIC OCEAN
TSUGARU STRAITS
Soya
Noshappu
Menashi
Teshio
Tombetsu
Rumoi
Moshige
Mombetsu
Nayoro
Yubetsu
Shiretoko
Atsuta
Shibetsu
Abashiri
Shari
Shakotan
Kamui
Otaru
Ishikari
Iwanai
Suttsu
Setana
Shibetsu
Harubetsu
Nemuro
Noshappu
Yururi
Kiritappu
Akkeshi
Kushiro
Shiranuka
Kumaishi
Abuta
Esashi
Yamakoshi
Kaminokuni
Noboribetsu
Norobetsu
Shiraoi
Kennichi
Fukuyama
Kamiiso
HAKODATE
Furutake
Shiriuchi
Urakawa
Horoizumi
Utabetsu
HOKKAIDO
KURILE ISLANDS

Map 1

[Frontispiece, facing p. 1]

1:Takakura H-4, 5 (no date) 1960 AB6 Ainu AB6

THE AINU OF NORTHERN JAPAN

A Study in Conquest and Acculturation

TAKAKURA SHINICHIRŌ

Translated and Annotated by

JOHN A. HARRISON

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2. The development of Japanese national interests in the Ezo area 49

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TRANSLATOR'S PREFACE

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175

then if one imagines Maritime Northeast Asia as a large broken ellipse which resembles a vast parenthesis, the concept of streams of immigration to Japan becomes quite clear. One half of the curve of the ellipse is the Japanese archipelago and the island of Saghalien. The other semicircle, the continent of Asia from Korea to the mouth of the Amur River. The halves of the ellipse are joined by the Sea of Japan, but are open at the south to the Yellow Sea and at the north to the Okhotsk Sea. These seas were highroads over which bands of raiders and colonists crossed and those who came to the archipelago often had to struggle against those who had come before and then, in their turn, resist newcomers. Sometime around the beginning of the Christian era one group had secured so strong a position that it began to bring surrounding areas under a single rule. Then began the real conquest of the entire archipelago, a conquest not complete until fairly recent times.

In the course of the conquest and settlement of the main island of Honshu, Japanese military posts and

[Text continues bottom of P.4(B)--Analysis]

[P.3(B)]

CHAPTER XVII

ABOUT EARTHQUAKES

We have just had a slight earthquake and though 133 they are neither so strong nor frequent as in the 171 South of Japan they are by no means unknown in Hokkaidō. I have experienced several rather severe ones here, but none big enough to shake houses down, and I have only had to run out of doors twice in fifty years. But one never knows when a really bad one may happen upon us.

Many years ago we got a good shaking when I was 133 in Piratori with the chief of that village. Penri was a fine, brave man, but could not stand snakes and earthquakes. Snakes, because one had bitten him when younger, earthquakes because he could not hold them or punish them. When our shake-up came, I saw him lift his head and look quite scared. The hut was rocking to and fro at a great rate, and the floor was heaving up and down as though the waves of the sea were chasing one another under the ground. "What is it?" I asked. "A mighty earthquake," answered he. We both thought the hut would come down. But fortunately it did not do so. But even had it fallen, it would not have mattered much. Huts are so light, made of simple posts and thatch as they are, that unless the posts are rotten there can be no danger of falling. Even if they did fall, it would only mean the roof dropping bodily down to the ground and settling there. Unless a person came into contact with a rafter or one of the beams as it fell, he would be in no danger. All the harm that could possibly come

133 would be from an ensuing fire. So we sat still till all was over. After this we turned to and chatted about earthquakes and general cosmology. This chapter is in part the result of this conversation.

823 The chief said: "We Ainu people think that the earth is round like a ball, and not flat. It stands floating upon a large expanse of water. There are very many islands standing in this water, each of which is governed by its own gods." There is no single word in the language for the "whole world," but each island and continent is a world in itself and is called a *moshiri*, i.e. "floating earth." "Islets in rivers and lakes and the islands in the sea are all called *Rep-un-shiri*, i.e. 'land in the sea'; and we know the whole world and every world is round because the sun rises every day from the east and sets toward the west, and comes up again from the east on the morrow."

823
825 "The world," continued my friend, and he meant Yezo and Japan, "rests on the back of a very big fish which is called "backbone fish of the world." He is a wondrously large trout-like creature and bears the whole weight of the world upon his back. He is its true foundation. Whenever he moves, the earth trembles, and when he shakes himself severely, there is a big earthquake. And one never can tell when he will become impatient and excited. He has to be very carefully watched. He is also the direct cause of the ebb and flow of the tide. When he inhales, as for breath, the tide ebbs; and when he exhales, it flows toward the shores of the sea. Should he make an extra big exhalation, there is a tidal wave." Respecting this matter the old man gave me the following myth on the ebb and flow of the tides.

823 "Before God made the world there was nothing but swamp to be seen, in which, however, there dwelt a very big trout. This fish was a very mighty one, for his body reached from one end of the swamp to the

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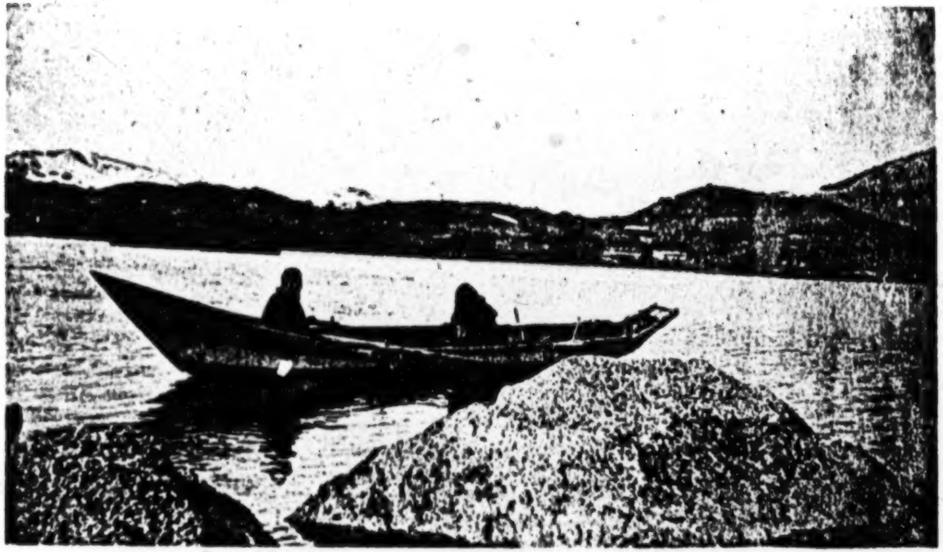

A FISHERMAN IN HIS SEA-GOING FISHING-BOAT

[P.298(A)]

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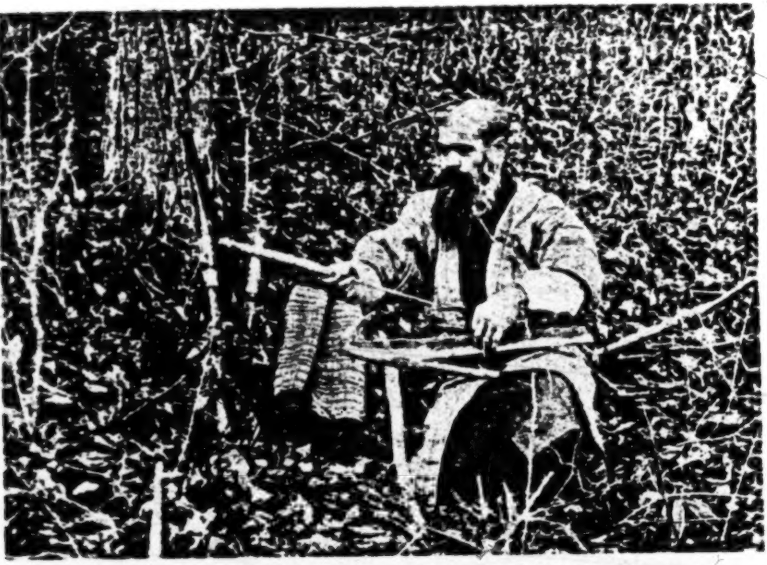
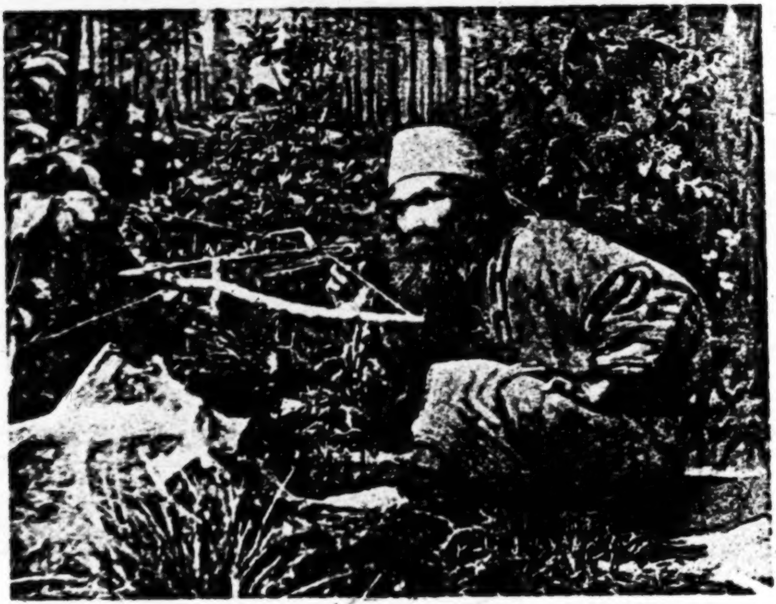


SETTING A SPRING-BOW IN A BEAR'S TRACK



SETTING A SPRING-BOW IN THE RUN OF A FOX OR
OTHER ANIMAL

[p.308 (A)]

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6
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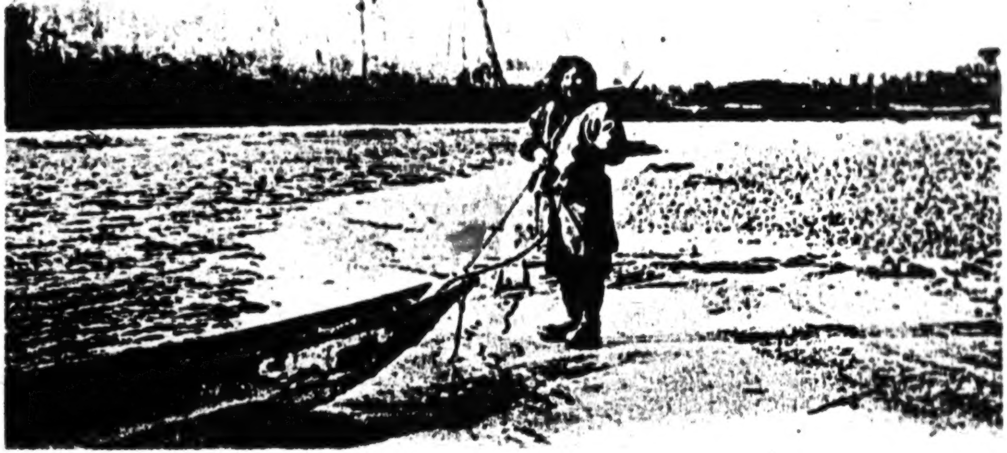

A RIVER-BOAT

THE AINOS OF YEZO, JAPAN.

By ROMYN HITCHCOCK.

The island of Yezo is situated nearly north of the main island of Japan, 131 stretching northeasterly, forming the end of the "silkworm," to which, owing to its shape, the Japanese writers have fancifully compared their country. It is comprised between the parallels of 41° 30′ and 45° 30′ of north latitude, and embraces about six degrees of longitude from the extreme western limit to the longitude of Nemuro. Nemuro is a large and important town situated near the extremity of the most eastern peninsula. It has a good harbor for small vessels, but the entrance is not very safe in bad weather. Looking north, the island of Kunashiri is clearly seen, its snow-capped mountains rising high and gleaming in the August sun. Further to the north and east are Yeterof, or Iturup, and the chain of the Kuriles stretching beyond to Kamtschatka. The Kuriles are, or have been, partly inhabited by a few migratory people who constructed a kind of underground dwellings which are of great interest in connection with the early inhabitants of Yezo.

Almost directly south of the eastern end of Kunashiri, about 50 nautical miles from Nemuro, is the small, almost unknown island Shikotan, in latitude about 33° 45′ north. On this island there is a small colony of the Kurile islanders established there by the Japanese Government. This was visited by the writer of this paper, whose observations there made are the subject of a separate report.

The northwest extremity of Yezo is separated by only about 20 nautical miles from Saghalien. 133 The island is very irregular in shape. Geologically it is composed very largely of volcanic and metamorphic rocks, with here and there limited tracts of alluvium in river valleys and along the coast. The largest of these and by far the most favorably situated for agricultural purposes is in the Ishikari Valley. The Government agricultural college at Sapporo occupies some of the finest and most productive land, and has the advantage of a less rigorous climate than prevails in Yezo generally. At this place grain, vegetables and even fruits of fine quality are abundantly produced. Nevertheless, my observations do not enable me to speak favorably of Yezo [132 134] as an agricultural country. The climate is too severe, and the soil is not generally suitable, or, where suitable, it is too limited in extent. The total production of rice in 1886 amounted to 16,595 koku (about 85,000

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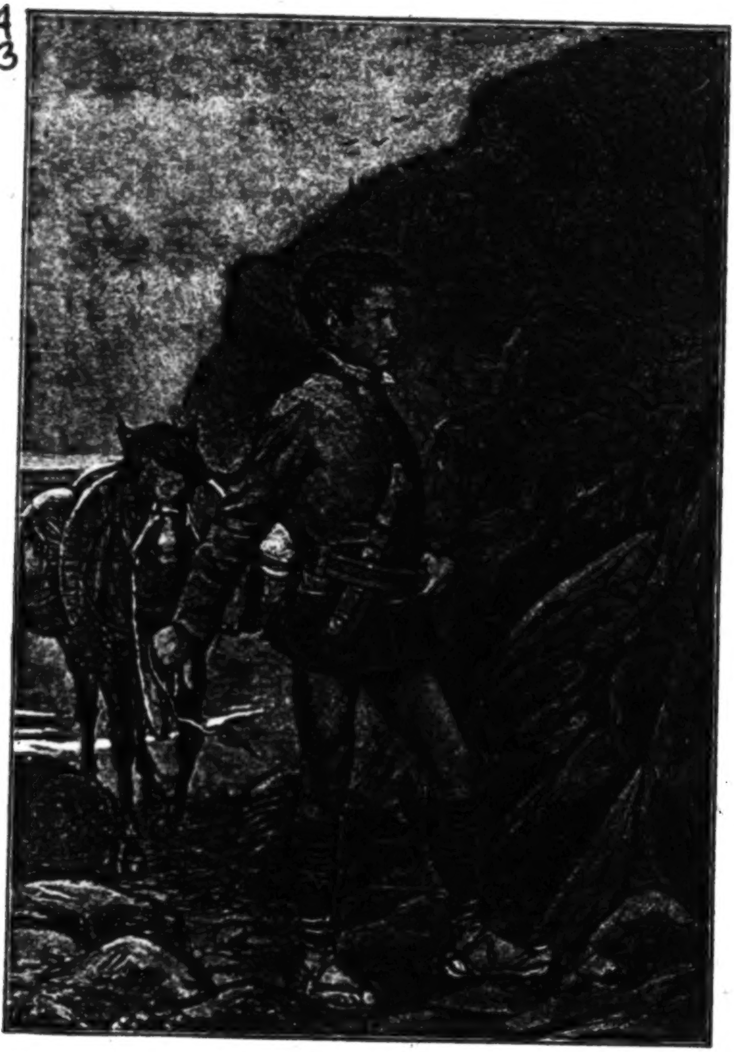


[*Frontispiece.*

PORTRAIT OF THE AUTHOR.

"When my clothes came to an end I did without them."

[Frontispiece]

[Facing Title page] [p. iv]

[p. i – iii are blank]

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

stockings, a revolver, and a hundred cartridges. The re- 182
mainder of my luggage was left in charge of Mr. H. till my 114
return. I did not burden myself with either provisions or
a tent.

I rose early the following morning and bade good-bye to 000
my kind host. "Good-bye," said he, "I expect we shall see
you back to-night to dinner." The word "dinner" was the
last English word I heard from the mouth of an Englishman,
and it was five long months before I heard another.

The first thirty miles of my journey were ridden in a
basha, a covered cart built on four wheels that ought to have
been round, but were not. There were no springs for the
comfort of the traveller, and no cushions on the seats. The
conveyance was public, and was drawn by two sturdy ponies.
The driver, a Japanese, carried a brass trumpet, on which he
continually played.

I might have begun my story by the usual "One fine day,"
if, unfortunately, the day on which I started the rain had not
poured in torrents. A Japanese policeman and a girl were my
only fellow-passengers. Travelling at full gallop, on a rough
road, in a trap with unsymmetrical wheels and with no springs,
during a heavy storm, is scarcely what one would call a
pleasant mode of progression; but after some hours of "being
knocked about," we went zig-zag fashion, first up a steep hill,
then down on the other side, giving the horses a rest at a
roadside tea-house by the famous lakes of Zenzai. The larger 133 ●
of these two lakes—the Ko-numa—is extremely picturesque,
with its numerous little islands wooded with deciduous trees.
In shape it is very irregular, and many points, which project
into the lake, add to the loveliness of the scene, while the
high ridge over which I had come, on the one side, and the
rugged volcano of Komagatake on the other, form a beautiful
background to the limpid sheet of water. The outlet of this
lake empties itself into Volcano Bay, S.E. of the Komagatake
Volcano. The other lake, though smaller, is quite as striking,
and possesses the same characteristics of its larger brother.
It goes by the name of Ono-numa. A peculiarity of these
lakes is that they abound in a smallish fish—the *funa*—which
is greatly appreciated by the Japanese.

I sat down in the tea-house on the soft mats, and my *bento* 000

—Japanese lunch—was served to me on a tiny table. There was water soup; there was sea-weed; there was a bowl of rice, and raw fish. The fish—a small *funa*—was in a diminutive dish and its back was covered by a leaf; the head projected over the side of the plate. On the leaf were placed several neatly-cut pieces of the raw flesh, which had apparently been removed from the back of the underlying animal. As I had been long accustomed to Japanese food of this kind I ate to my heart's content, when, to my great horror, the *funa*, which had been staring at me with its round eyes, relieved of the weight that had passed from its back into my digestive organs, leaped up, leaf and all, from the dish and fell on the mat. All the vital parts had carefully been left in the fish, and the wretched creature was still alive!

"Horrible!" I cried, violently pushing away the table and walking out disgusted, to the great surprise of the people present, who expected me to revel in the deliciousness of the dish.

For days and days after I could see in my mind the staring eyes of the *funa*, watching each movement of my chopsticks, and its own back being eaten piecemeal! Wherever I went this big eye stood before me, and increased or diminished in size according to my being more or less lonely, more or less hungry. I had often eaten raw fish before, but never had I eaten live fish!

● 133 The journey in the *basha* was resumed that afternoon, and, more dead than alive, I alighted in the evening at Mori, a small Japanese village at the foot of the Komagatake Volcano. The peak of this mountain is 4000 feet above the level of the sea, but its basin-like crater is at a somewhat lower altitude. Up to a certain height it is thickly wooded with deciduous trees and firs, thence its slopes are bare of vegetation, rugged in form, and very rich in colour. It makes part of a volcanic mass which extends from the Esan Volcano, further south, to the limit of the Shiribeshi province, crossing straight through the province of Oshima as far as the Yurapdake Mountain. Komagatake is one of the most majestic and picturesque mountains I have ever seen, as it possesses lovely lines on nearly every side. Its isolation and sudden sharp elevation, rising as it does directly from the sea, gives, of course,

a grand appearance to its weird and sterile slopes, which are 133
covered with warmly-tinted cinders, pumice, and lava.

I went over to Mororran, across Volcano Bay, and the following morning I risked my life on a small craft, which took me over to Mombets. From this place I rode on to Uso and Aputa, two Ainu villages at a short distance from each other.

Coming from Japan the first thing that strikes a traveller in 114
the Ainu country is the odour of dried fish, which one can [251]
smell everywhere; the next is the great number of crows—
the scavengers of the country; lastly, the volcanic nature of
the island. On visiting an Ainu village what impressed me 511
most were the miserable and filthy huts, compared with the
neat and clean Japanese houses; the poverty and almost appall-
ing dirt of the people and their gentle, submissive nature.

I shall not dwell at length on these Volcano Bay Ainu, as 199
this part of the country is comparatively civilised, and has been travelled over by many people previous to my going there. Besides, most of them have intermarried with Japanese, and have consequently adopted many Japanese customs and manners.

The Ainu of the coast build their huts generally on a single 361
line, near the shore, and each family has its "dug out" canoe
drawn up on the beach, ready to hand when wanted. The
huts are small and miserable-looking, and they have no 342
furniture or bedding to speak of. The roof and walls are
thatched with *arundinaria*, but so imperfectly that wind and
rain find easy access through their reedy covering. Curiosity
is the only good quality which I ever possessed, and in obe-
dience to it I poked my nose into several of the huts along
the beach. This was a mistake on my part, for in the Ainu
country the nose is the last thing one ought to poke in any-
where. I was more than astonished to see how human beings
could live in such filth! The natives kindly asked me to enter, [574]
and I of course did so, stooping low through the small door and [609]
raising the mat which protects the aperture. When I was in
I could smell a great deal more than I could see, for the east
window—the size of a small handkerchief, and the only one in
the hut—did not give light enough to illuminate the premises.
However, I soon got accustomed to the dimness, and then I
could make out my surroundings clearly enough.

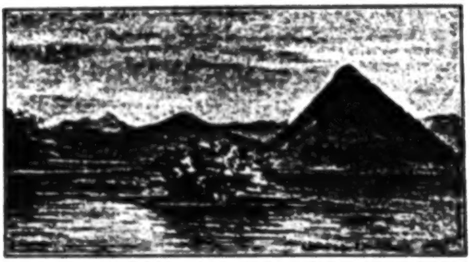
4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

133 An excursion which I enjoyed more was to the Toya Lake, with its three pretty islands in the centre and the magnificent Uso Volcano on its southern shores. The walk there and back was hardly fifteen miles, over a mountain track and through forests of pine-trees and oaks. The lake is about 250 feet above the level of the sea, and is about five miles in diameter. Its shores are surrounded with thickly-wooded hills, which have grassy terraces at a certain altitude, extending especially towards the north-western shores of the lake. The barren Uso Volcano, with its sterile slopes, is a great contrast to the beautiful green of the comparatively luxuriant vegetation of the lower altitudes. The lake finds an outlet into the Osaru River by means of a high waterfall.

The following day I rode back to Mombets, and the next on to Shin-Mororran (the *new* Mororran, distinguished by this affix from Kiu-Mororran, the *old* settlement on the northern shore).

Mororran has a well-protected harbour, and it would be the best future port in Hokkaido if the anchorage were of a larger capacity. In more speculative hands than the Japanese this port would be a great rival to Hakodate. It consists of a thickly-wooded peninsula, which forms a well-sheltered bay, at the entrance of which the picturesque island of Daikuku stands high above the sea-level. In the harbour itself, smaller islets and huge rocks contribute to its beauty.

The village of Mororran is a mere streak of fourth-rate tea-houses along the road by the side of the cliffs. Apart from the natural loveliness of the harbour, it has, indeed, no claims to consideration at present. In former days it was called by the Ainu, Tokri-moi, "the home of the seals," for these valuable [136] amphibious animals were said to be then plentiful in the bay.



TOYA LAKE, NEAR APUTA.

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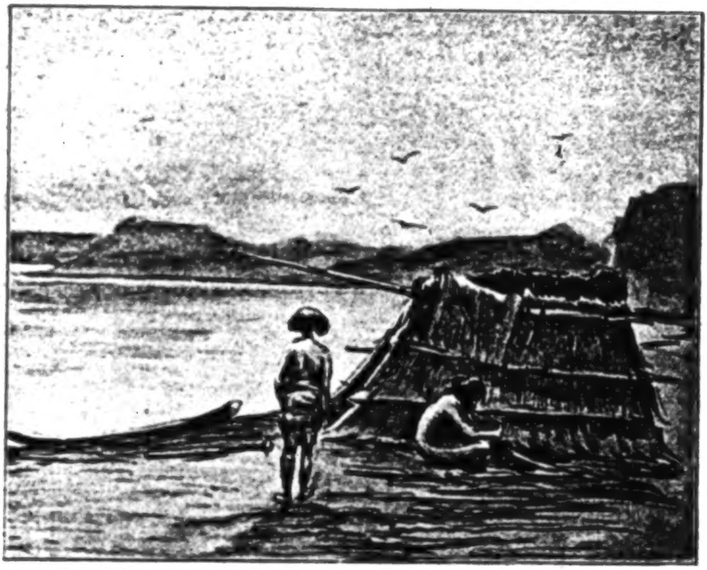


FISHERMAN'S HUT.

CHAPTER II.

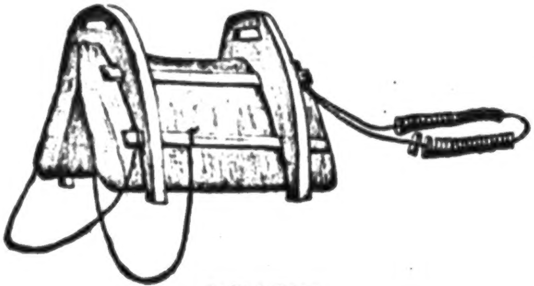
From Mororran to the Saru River.

361 THIRTEEN more miles in a *basha*—for I was still in civilised regions—took me to Horobets—a village half Ainu and half Japanese.

[552] The Ainu often name their villages after rivers, and this word Horobets, which in English means "large river," is an instance of this custom. In Southern Japan, previous to my
[[illegible]] visiting Yezo, I was told that nearly all the Ainu of Horobets had become "good Christians." If such were the case, which I do not wish my readers to doubt, the small experience which I had here, led me to believe that "good Christians" often make "very bad heathens."

123
609 I left all my baggage in a tea-house at the entrance of the village, and, taking my paint-box with me, I went for a walk along the beach. I saw a crowd of Ainu in the distance, and I hurried up to them. They were busy skinning a large Ushi-sakana (cow-fish), cutting it into pieces with their long

492 mat cushions or pads, which are somehow supposed to fit the pony's back; and by means of three ropes, one of which is passed under the pony's body and fastened on each side of the saddle, while the others hang loose across its chest and



PACK-SADDLE.

under its tail respectively, the pack-saddle is made to remain in position either going uphill, downhill, or on level ground. Stirrups, of course, there are none; and mounting involves some difficulties at first. One has to face one's pony and place the left foot on the breast-piece, lift oneself up and swing right round, describing three-quarters of a circle before attaining one's seat in the saddle. If distances are miscalculated in this gymnastic feat, it is a common occurrence to find oneself seated on the pony's neck, or else landed heavily on either of the two hard wooden arches of the saddle, instead of gracefully falling between them. Keeping your equilibrium when you are on is also a trying exercise to anybody not born and bred a circus rider, and balancing your baggage perfectly on each side of the saddle is somewhat more difficult than it sounds.

● 133 Nine miles from Horobets one comes across the Noboribets[1] hot-springs. There was, formerly, a *geiser* here, but it is seldom active now. These hot-springs are situated two-and-a-half miles from the sea-coast, and a miserable building, which is a mere shanty, is built in the vicinity of them, where people who wish to be cured of different complaints put up and take the waters.

000 I rode on to the Noboribets village, consisting of a few houses

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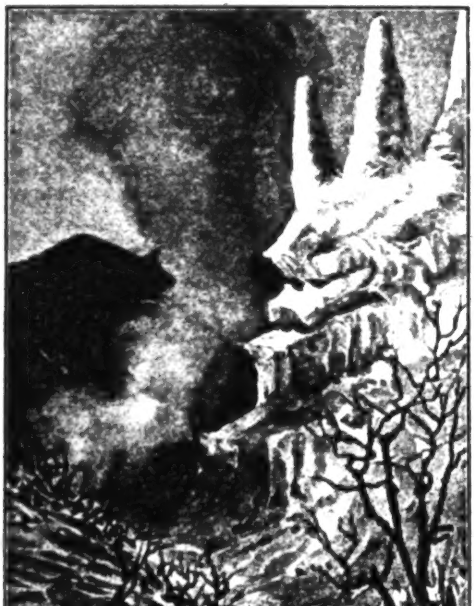
[1] *Nobori*, mountain, volcano; *bets*, river, stream.

only; and, though I reached it late in the evening, I had to ride 000 fourteen miles further to Shiraoi, "a place of horse-flies."[1]

At sunrise I was up again and on my way to Tomakomai,[2] the largest Japanese fishing village between Mororran and Cape Erimo.

Sardine fishing is the principal and, indeed, the only industry of the place. It is carried on in a practical way.

[133]



NOBORIBETS VOLCANO.

When the long nets are ready, and one end of them is fastened to the shore, they launch the boat, which is rowed rapidly by twenty or thirty strong men, while the net is dropped as the boat goes along. Having thus described a semicircle, the boat is beached. All on board jump out, and the net is pulled on shore amid the shrieks and yells of the

---

[1] *Shirao*, horse-fly; *i*, a suffix meaning *a place*.

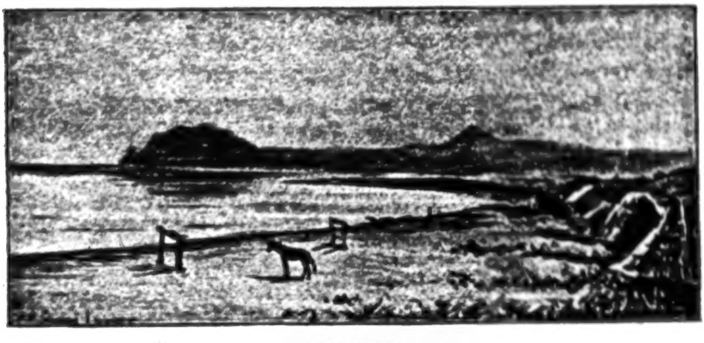
[2] *To*, lake, swamp; *mak*, behind; *oma*, inside; *i*, a suffix meaning *a place*, or "a place behind which a hidden swamp is found."

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

means a grassy plain; and *buto* is a Japanese corruption of 000
the Ainu word *huts*, the mouth of a river. My ponies must have known of this "grassy plain," for they went remarkably well, and I reached the latter village some time before dark, so that I was able to push on to Saru Mombets, a larger village nearly four miles further. Saru Mombets translated means "a tranquil river in a grassy plain," a name thoroughly appropriate to the locality.

There is nothing to interest the traveller along the coast, 133
unless he be a geologist. Almost the whole of the western 134
part of the Iburi district is of volcanic formation. The eastern part is abundant in sandstones, breccias, and shales. In the neighbourhood of Yuhuts, and all along the coast as far west as Horobets, pumice forms the surface soil, showing that in former days frequent eruptions must have taken place. Vegetable mould alternates with pumice. Sand, clay, tufa, with beds of peat and gravel, are the components of the soil which is found filling up the declivities of mountains, covering low-lands and sea-beaches in this part of the island. Specimens of the palæozoic group are found in the pebbles of the Mukawa River and valley, like amphibolite, limestone, phyllite, sandstone, and clay-slate, besides variegated quartzite of greenish and red layers. Primary rocks are common all through Iburi and Hidaka.

The terraces surrounding the Saru valley are mostly wooded 137
with oak, and the swampy region between the Mukawa and Sarubuto has many patches of green grass, and a thick growth of high swamp reeds.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HOROBETS.

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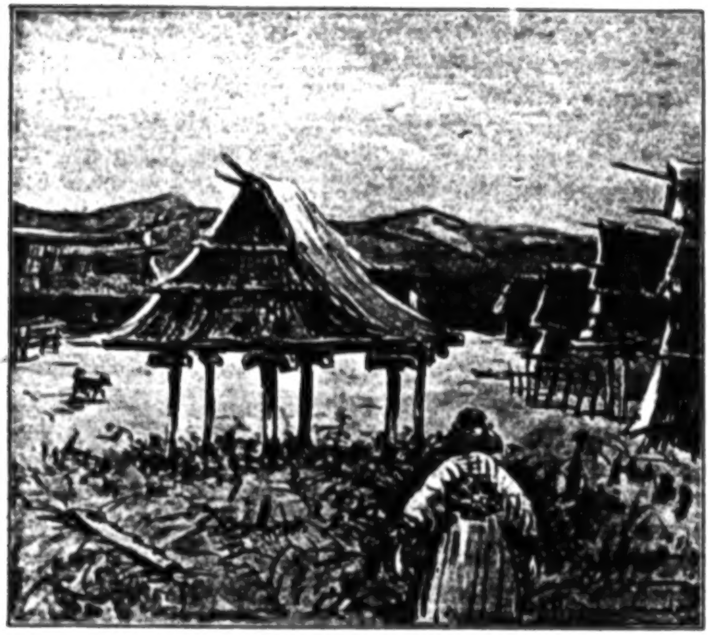

STOREHOUSES AT PIRATORI.

CHAPTER III.

Up the Saru River—Piratori and its chief.

361 A LARGE number of Ainu have taken up their abode on the banks of the River Saru, or Sharu, as it is called by them, and Piratori, nearly fifteen miles from the coast, is the largest village of the whole series.

● 133
361
[103] The scenery from the coast to this village is not grand, but pretty, through a thickly-wooded country and along grassy plains. The Ainu give to the plain itself the name of Sharu-Ru, which corresponds in English to a "track in a grassy plain." Along this water-way, or not far from it, one meets with numerous small Ainu villages and scattered huts until Piratori is reached.

Piratori is a string or succession of many villages on undulating ground, the last of them being situated on a high cliff overlooking the river. In the Ainu language *Pira* means

"a cliff," and *Tori* "a residence." As in all Ainu villages, the 361
huts are in one line, some few yards one from the other. Each 133 ●
has a separate structure—a small storehouse built on piles— [343]
generally at the west end of the hut.

On my arrival at Piratori, I was welcomed by Benry, the 574
Ottena (chief) of the village, who invited me to his hut and 123
salaamed me in the most solemn manner, not forgetting to 273
mention incidentally that "his throat was very dry," and that *sake* (Japanese wine) could be obtained from a Japanese who lives opposite to his hut.

"He is a bad man," said Benry confidentially; "but he sells very good *sake*."

The *sake* was procured, and Benry, beaming with joy, poured it with his shaky, drunken hands into a large bowl. He then produced a wooden stick, shaped like a paper-knife, about five inches in length, and waved it in the air five or six times with his right hand, dipping the point of it each time into the fluid.
"*Nishpa*"—sir, master—said he. Then, leaning forwards and [443]
lifting up his heavy moustache with the small stick, he swallowed the contents of the bowl at a draught. The same performance took place each time that some fresh *sake* was poured into his bowl, and then Benry, with an inimitable cunning, and a comically self-sacrificing expression on his face, meekly enquired whether I would care to see "how much an Ainu could drink."

"Yes," said I, "we will go down to the river, and you shall show me there if you can drink it dry."

"Yie, yie, yie"—no, no, no—hurriedly replied in Japanese the Ainu chief; "water is too heavy, and I meant wine." Owing to this small difference of opinion, and having no wish to encourage him in his drunkenness, Benry's capacity for intoxicating fluids is yet unknown to the civilised world.

Benry's house is a palace compared to other Ainu huts. It 342
is much larger than most of them, and boasts of a wooden 622
floor, in the centre of which a rectangular fire-place is cut out. The hut has two windows, one toward the east, the other opening to the south; but no chimney is provided as an outlet for the smoke. A hole in the west corner of the roof answers this purpose. The rough wooden frame is thatched with tall reeds and *arundinaria*, and the roof is shaped like

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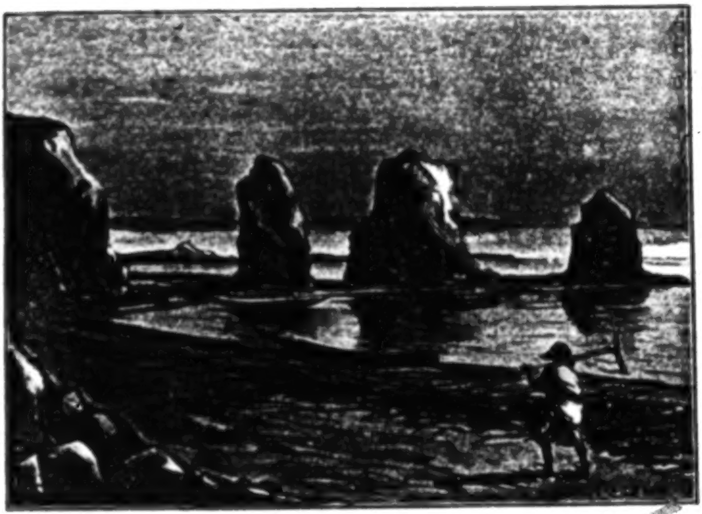

UTAROP ROCKS.

CHAPTER V.

From the Saru River to Cape Erimo.

AFTER quitting Saru Mombets I was altogether out of the 133 beaten tracks. The twenty-two miles to Shimokebo were monotonous in the extreme. High cliffs towered above me on the one side, and the sea stretched into infinity on the other. River after river had to be waded, the At-pets,[1] the Nii-pak-pets,[2] and the Shibe-gari-pets.[3] The Nii-pak-pets is wide and fairly deep. Near the At-pets river the Japanese Government has established a horse farm, in order to improve the breed of Yezo ponies. A few miserable Ainu huts are [361] scattered along the coast, and millions of scavenger crows, with their monotonous cries, seem to claim sovereignty over these shores. Near the Takae village, on the Nii-kap-pets, is an enormous perpendicular cliff, which, jutting out into the

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[1] At-pets—Elm-tree river (*at*, elm-tree ; *pets*, river).

[2] Nii-pak-pets—also called Nakap-pets. *Nii*, a wood ; *pak*, under ; *na*, more ; *kap*, bark of tree.

[3] Shibe-gari-pets—Salmon-trout river.

[p. 35]

133 sea, bars the way to the traveller; therefore I had to abandon the sandy shore, and with considerable trouble get the ponies to climb over the steep banks, which was no easy task for them. 000 Shimokebo is a peculiar-looking place. It is entirely a fishermen's village, and I put up at the Ogingawa Zunubi yadoya—a tea-house owned by a Japanese fisherman.

Japanese will be Japanese wherever they go, and people who have had anything to do with them know how difficult it is to satisfy their curiosity.

"How old are you?" inquired the *occamisan*—the landlady. "Where do you come from? What is your country? Why are you travelling? Have you a wife and children? Can you eat Japanese food; also Ainu food? Can you sleep in *foutangs?*" (Japanese bedding). "Also with a *makura?*" (a wooden pillow).

About fifty more personal and indiscreet questions were also asked, and all my belongings were examined with ever-increasing astonishment as one thing after another was handled and investigated. I was tired, and felt as if I could have kicked the whole crowd of them out of my room; but I was unintentionally polite to them to such an extent that the *occamisan* loudly exclaimed—

"*Honto Danna, Anata Nihonno shto onaji koto!*"—"Really, sir, you are just like a Japanese!"

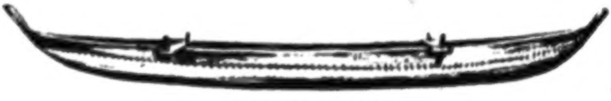
"*Domo neh!*" rose up in a chorus from the large assembly, "*nandemo dannasan wakarimas!*"—"The gentleman really understands everything!" This was a decided compliment, and I was bound to accept it as it was intended. When they heard that I was indeed "*Taihen kutabire mashita*" (very tired), they reluctantly left the room, and closed the *shoji* (sliding doors of tissue paper on a wooden frame). Each bowed gracefully, drawing in his breath at the same time. This is the Japanese polite way of leaving a room. Their conversation was resumed in the next apartment, regardless of the fact that tissue paper walls are not sound-proof. Remarks on me, not quite in harmony with their courteous bearing, were passed freely about, and the politest thing I heard them say was that I must be a *lunatic* to travel alone in these inhospitable regions, and what a pity it was for a man *so young* to be so fearfully afflicted.

"Oh, those *seyone shto* (foreigners) are all born lunatics," 000
said the voice of one who knew better.

The Shibegari River, at the mouth of which Shimokebo is situated, is also called Shibe-chari—"sprinkled salmon river." Very minute traces of gold are found in the river-sands and [135] gravels, and also some well-developed brown garnet crystals and quartzite and phyllite pebbles. The gold, however, is not in sufficient quantity to enable it to be worked profitably. Seven and a half miles from Shimokebo the Japanese Government has another horse farm similar to that of the At-pets.

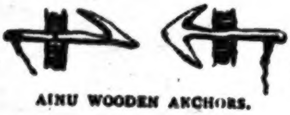
The travelling along the coast was heavy, and I could ride but slowly. I had to make the ponies go where the sand was wet along the beach, as there it was harder and they did not sink. This had its drawbacks, for the sea was very rough, and once or twice my ponies and I came very near being washed against the cliffs by some extra large wave. Instead of green banks, as between Tomakomai and Shimokebo, here were [133] high cliffs of volcanic formation, with a narrow strip of sand at their foot.

The few Ainu along the coast were decidedly ugly. It was 36
only now and then that in a sheltered nook I came across [81]
a hut or two of seaweed gatherers; and, still following the cliffs, I passed two or three small villages of a few houses each. After fifteen miles of this heavy track I reached the fishing station of Ubahu, where I was able to obtain some fresh horses. Prowling along the beach, I examined some of the Ainu canoes that had been drawn on shore. They might be 501
divided into three classes—(*a*) the "dug-outs," used mostly for river navigation; (*b*) the lashed canoe; and (*c*) a larger kind used for sailing. The "dug-out" does not require explanation, as everyone knows that it is a trunk of a tree hollowed out in the shape of a boat, and propelled either by paddling or punting.



AINU LASHED CANOE.

The lashed canoes are made of nine pieces of wood lashed them to capsize and "turn turtle." The anchors used by the 501 Ainu are very ingenious; they are cut out of a piece of wood, with either one or two barbs, and two stones are fastened on the sides of the stem so as to carry the anchor to the bottom. No compass is either known or used by the Ainu, and the natives shape their course by sight of land. They very seldom go long distances out at sea, as they are fully aware of the dangers of the ocean and of the imperfection of their own methods of navigation, though they are wholly incapable of making any improvements by their own judgment. The 121 canoes are always beached when not used, and each family possesses its own. There are none which are the property 501 of companies or are common to certain villages.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AINU WOODEN ANCHORS.

TOP VIEW OF AN AINU CANOE.

The track between Ubahu and Urakawa is rough, and the 487 rivers are somewhat troublesome. Not far from the Mitsu-ashi river one has to pass a tunnel which has been made through a rock projecting into the sea. In rough weather it is difficult and dangerous to get through, as the waves wash right through the tunnel. In fair weather it affords a safe passage to the traveller.

The Matourabets (the winter fishing river) was successfully 000 waded, and the Ikantai[1] village passed. Then at Urakawa or Urapets (the fish river) I made a halt for the night. There are many half-breeds at Urakawa, and a few real Ainu, but [162] the small population is composed mostly of Japanese fishermen.

Seven and a half miles further, at Shama-ne—a corruption 133 of *Shuna*, stones, and *ne*, together—there are some magnificent

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[1] *Ikan*, a canal made by salmon on river-beds to lay their spawn; *tai* thick.

● 133 granite pillars boldly standing out of the sea. The sandy beach came to an end, and huge cliffs barred my way in front. I could see that the water was not very deep round these rocks, as the waves were breaking a long distance from the cliff, a sure sign of shallow water, though even then it might have been too deep for my ponies to go through. With great 000 difficulty I got the two brutes into the sea, trying to round the large rocks for the better ground, which I hoped to find on the other side. The tide was low, but the sea was still rough, and nearly every wave as it came in went right over my ponies, frightening them, and made them extremely difficult to hold. The instinct of self-preservation made them rush for the cliff, with the only result that they missed their footing, and they and I were both swept away by the next receding wave. I was carried off the saddle, but I had sufficient presence of mind to hold on to the bridle. An awful struggle ensued between my ponies and myself. Each wave that came carried and knocked us one way, each wave that retired carried and knocked us the other. In the midst of all this danger I suddenly remembered that some years ago a lady who knew all about palmistry prophesied that I should one day be drowned.

Had the day come now? Not if energy and perseverance would avert the doom! After a long struggle, I succeeded in pulling my horses where the water was a little shallower, and there we three stood for some minutes, trembling with cold, my two ponies looking reproachfully at me with those half-human eyes of animals when forced into positions of danger which they can neither understand nor overcome. It is wonderful the amount of expression that horses have in their eyes, and how plainly one can read their dumb thoughts and formless emotions!

From the point where I was standing I could see that I had to go on but a few hundred feet more, and that then my ponies and I would be safe. Sure enough, the water grew shallower and shallower, and, to my delight, I was soon on the other side of the cliff. At high tide, and in very rough weather, it is impossible to pass by this ocean-ford.

133 Shamane is a picturesque little fishing village, built on the side of a promontory jutting out into the sea. From there, looking towards Urakawa, there is a lovely view of all the

small islands and picturesque rocks, standing like huge jewels 133
in the water, while on the Horoizumi side, as far as the eye can see, there are only cliffs of peculiar shapes, and marvellously rich in colour.

I got two fresh animals, and pursued my journey towards Horoizumi. Rocks, rocks, nothing but rocks! My ponies stumbled and slipped all the time, and for eighteen miles the riding was hard and intricate. I had to lead my ponies most of the way, and help them, pull them, or push them, from one rock on to another, and down the next, and so on.

The scenery all along was magnificent and grand. A short distance from Shamane a large natural archway emerges from the sea, which is called by the Ainu, Shui-shma, "a hole in stone."

Holes have been pierced through the rocks in several places, to give comparative safe passage, and to prevent wayfarers from being carried away by the waves. Over the entrance of one of these tunnels a pretty waterfall, descending from a great height, gives a poetic effect to the scene, while it obliges the unfortunate traveller to take an extremely cold shower-bath, should he wish to push forward on his journey.

As if all these discomforts combined were not enough, it is to be added that the rivers in this part of the coast, though not wide, are extremely swift and dangerous to cross. My second pony was carried away by the strong current when I crossed the Poro-nam-bets,[1] and I had great difficulty in rescuing him.

At Shamane there are a few Ainu, but from there to [162]
Horoizumi I saw none.

Sardines are very plentiful all along this coast, and long 136
seaweeds also abound. The latter is used for export, chiefly to China. Horoizumi, a nice little village of one hundred 000
and fifty houses, is the most picturesque in Yezo. It is built on the slopes of a high cliff, and it reminds one much of the pretty villages in the Gulf of Spezia. I arrived at sunset, and the warm red and yellow tints which the dying orb of day was shedding on the weather-beaten brownish houses, gave a heavenly appearance to this very earthly place. As I got nearer, a good deal of the heavenly had to be discarded, for the odours of fish-manure and of seaweed are two smells

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[1] *Poro*, large; *nam*, cold; *bets*, river.

This was just like the Japanese! Owing to the imperfectness of charts—none delineating correctly that part of the coast—the strong currents, the thick fogs, and the dangerous reefs, there could not be a more perilous coast for navigation than that which terminates in Cape Erimo. The ships which go from Shanghai, or some of the ports in the Petchili Gulf in China, to North American ports, often steer this course through the Tsugaru Strait and pass directly south of Cape Erimo. Thus the *Mary Tatham* (an English screw-steamer), while on her journey from Shanghai to Oregon, was lost in 1882, with nearly all lives on board, about two miles from this cape.

At the foot of the Erimo cliffs is a small fishing village called Okos. The sea is shallow at this place, and there are many low-lying reefs which afford abundance of kelp and seaweeds.

A short time before I arrived at Okos a man had gone out in his boat to save some nets in which a large fish had got entangled. His boat capsized, and he was drowned. His wife was in a dreadful state of mind, not for the loss of her better half, but for the more irreparable loss of the nets.

The distance between Horoizumi and Cape Erimo is seven and a half miles, and the track is exceedingly rough in many places. Nearly half-way between the last-mentioned village and the cape are the three high pillars called *Utarop*, which are represented in the illustration at the head of the chapter.

As it was impossible to take my ponies along the few miles between Cape Erimo and Shoya, following the precipitous coast, I retraced my steps to Horoizumi, meaning to attempt the mountain pass the next morning.

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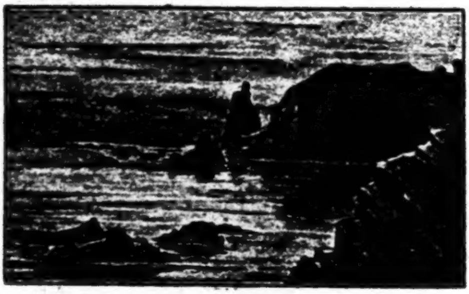

ERIMO CAPE.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

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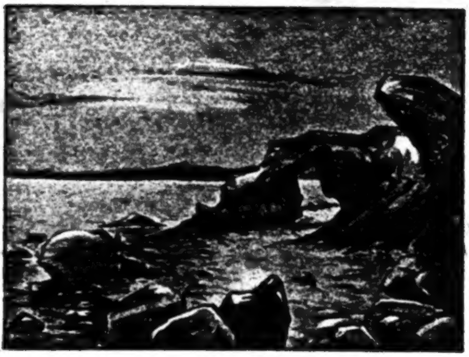

A NATURAL STONE ARCHWAY NEAR SHOYA.

CHAPTER VI.

From Cape Erimo to the Tokachi River

133 36 THE mountain pass between Horoizumi and Shoya is supposed to be very dangerous on account of bears. I rode the ten miles quietly, but failed to meet or see any. The way through thick woods is exceedingly pretty. After traversing a small valley with a dense growth of scrub-bamboo, it climbs a small hill, from the top of which a lovely view of Cape Erimo lies like a picture before one's eyes. There are only 000 thirty houses at Shoya, and the place could not be better described than by the words "a miserable hole." The rough weather, as well as several landslips, had some time before my arrival broken all communication between Shoya and the next village east of it. There is a rough mountain trail as far as Saruru, but my ponies could not possibly get through the scrub-wood and heavy climbing, and none of the natives could be induced to carry my luggage. They all positively refused to follow me on account of the multitude of bears which they said were on the mountains.

"If the sea goes down," said an old fisherman, "you may be able to get through early to-morrow morning at low tide; and, if you are careful, you will not be washed away by the waves."

The cliffs near Shoya are remarkable for their beauty. They 133 are mostly older eruptive rocks which nature has carved into hundreds of rugged and fantastic forms. About a mile from the village is a huge natural archway, and from this point begin the precipitous cliffs, pillars, and rocks which make the journey so difficult.

At Shoya there are no pure Ainu, but some of the fishermen 000 162 exhibit traces of Ainu blood. My recollection of Shoya is decidedly not of a pleasant character. I put up in the house of a fisherman, which also answers the purpose of a teahouse for the few stranded native travellers.

"We are so poor," said the landlord when I asked for something to eat, "and we have finished our provisions of rice. The other people in the village are poorer than we are, and they also have none; and as for fish, the sea has been so rough for several days that we have not been able to catch any. We ate the last scrap of fish we had just before you arrived! If you gave me a fortune, I could not give you anything to eat."

When the landlord confessed this to me in the evening, I had already been fourteen hours without food. The prospect of not getting any more for at least the next eighteen or twenty hours was not an agreeable look-out. I was very hungry, but, failing a meal, the next best thing was to try and go to sleep. Even that did not prove successful, for hunger keeps you awake, and in its first stages sharpens all your senses considerably.

The night I spent at Shoya is worthy of a description. From top to bottom the corners of my room were filled with webs, which the spiders had spun undisturbed in all directions across the room. Hundreds of flies and horseflies rose buzzing when I entered the room, and I had to engage in a very unequal war against them before I could settle down on the hard planks. In one corner of the ceiling a big, long-legged spider, too high for me to reach, was enjoying a good meal out of a huge horsefly which he had captured in his net. I almost envied the long-legged epicure. Nature will be ironical sometimes. When night came, and I was still sleepless, the planks on which I was lying seemed harder than any planks I had ever slept on before. I turned round one way,

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

thus be forced to try the mountain track, which I was told 000 was not so very rough from this point. A half-caste offered to show me the way. It was a very stiff climb among thick shrub, but it was comparatively smooth work after the experience of my journey from Shoya. I came across many tracks and footprints of bears on the mountain. In some [136] places the marks were quite fresh and of different sizes, varying in length from one foot to four inches. The half-caste told me that black bears seldom attack men unless they are hungry. They often attack horses.

"But if they hear that a man is near they will not dare to attack even the horses," he said, and then began to sing at the top of his voice. His singing, half Japanese, half Ainu, was so excruciating that it was no wonder to me that it kept the bears away.

We crossed two rapid streams before reaching the summit 133 of the mountain range. The view from the summit was lovely. In the distance I could distinguish two headlands, while an immense stretch of stormy sea and a high mountain were in the foreground. I began to descend, and again I got into the region of thick forest and scrub. I perceived a few houses near the coast, and we made for them. It was the village of Moyoro,[1] or Biru, as it is called by others.

000 Between Saruru and Biru, where the mountain track sometimes descends to the shore, I found many Ainu and half-breeds, especially in the two villages of Onnito[2] and Bitatannuki.[3] [162] They are said to be very bad, and what I saw of them, even at Biru, corroborated this assertion.

Biru is situated on a small bay, in the centre of which some [133] gigantic pillars stand out at a great height. The rough sea dashes against them, and thousands of crows and sea-birds [136] have chosen these rocks for their abode. Biru is not a large village. There are only forty fishermen's huts, most of which are on the high cliff surrounding the small bay; the others are down on the beach. Kelp, seaweed, and sardines

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[1] Moyoro. *Moy*, a bay; *oro*, to be in.

[2] Onnito. *Onni* or *Onne*, great, large; *to*, lake, swamp.

[3] Bitatannuki. *Bita*, to undo; *tannu*, long; *ki*, rushes, reeds.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

000 are as abundant here as on the south-west coast, and
maintain the staple industries of the inhabitants. The sea-weed
is of great length but small width. Fourteen more
miles over the cliffs brought me to Perohune.[1] There
were four large deltas to cross, that of the Toyoi-pets[2]
being the largest. The current in all these rivers is extremely
swift.

Perohune enjoys a big name, but there is only one house in
the place. I was, however, fortunate enough to get two good
ponies there. The fog was settling down thicker and thicker,
[132] and I could not see more than a yard or two in front of me;
but at times it lifted up for a few moments, and showed me
either the dangers I was nearing or the landscape I was losing.
I passed two lakes, the Tobuts,[3] otherwise called Oputs, and
● [133] the Yuto. Both are divided from the sea by a narrow sand-ridge.
There is but little of human interest along this deserted
coast. There are no houses and no people, but many small
rivers, and now and then high cliffs. My ponies, driven mad
[136] by the *abus*, the terrible horseflies of Yezo, constantly threw
themselves down and rolled on the sand.

From Perohune to Yuto Lake the distance is about eleven
miles, and from Yuto to Otsu it is eleven more miles, on a
[136] very easy track. I saw some large sea-birds and penguins,
and I was struck by the great number of drift logs which had
been washed on shore by the sea. The last thirty-eight
miles of the coast was literally covered with this drift wood.
[132] During the summer months the fog is always dense along this
coast, greatly owing to a cold current which comes from the
Otkoshk Sea, passes through the strait between Kunashiri
and Etorofu, in the Kuriles, and then turns south, following a
great part of the south-east coast of Yezo. Not far from
Erimo Cape it meets a warm current from the China Sea,
which passes through the Tsugaru Strait, and which in all
probability is the Kuro-shiwo, or Japan current. This Japan
current parts from the main stream near the south-western

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[1] *Pero* or *Pira*, cliff; *Hune*, *Hun*, a particle indicating the existence of something at a place.

[2] *Toy*, earth; *o*, (?) *i*, a place; *pets*, river.

[3] *To*, lake, swamp; *buts*, mouth of a river. *O*, a meaningless prefix; *puts*, mouth of a river.

extremity of Japan, goes through the Corean Strait, and follows the north-west coast of Nippon, passing then through the Tsugaru Strait. As will be seen later, a branch of this current runs along the north-west coast of Yezo, and through the La Perouse Strait. 000

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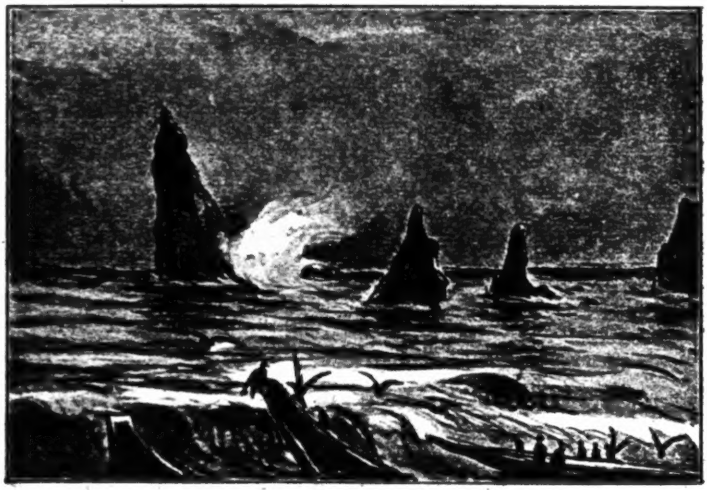
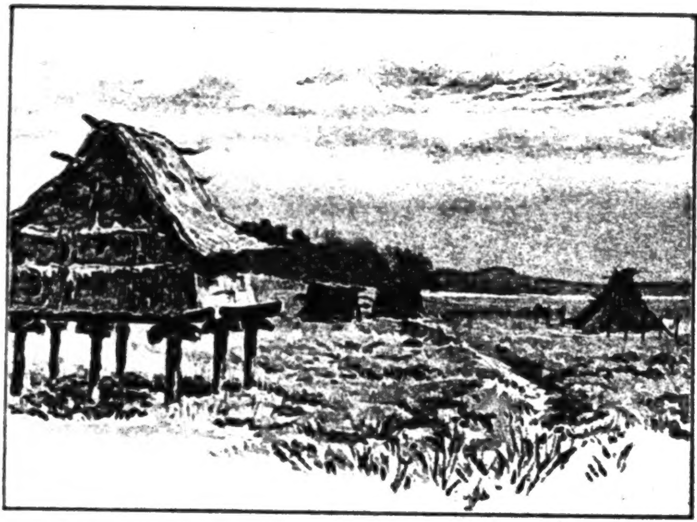


IWA ROCKS AT BIRU.



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AINU HOUSES AND STOREHOUSE, FRISHIKOBETS, TOKACHI RIVER.

CHAPTER VII.

The Tokachi Region—Pure Ainu Types—Curious Mode of River Fishing.

THE Tokachi River is one of the largest and most important 361
in Yezo. Knowing that the Ainu either settle on the sea- 133
shore or up river-courses, I formed an idea that some good
types were to be found up this river. On reaching Otsu, a
small settlement at the mouth of the Otsugawa—a branch of
the large delta formed by the Tokachi—my idea was confirmed
by the report that there were no Japanese villages in the
interior. The expedition up the Tokachi River was by no 000
means easy from the accounts I heard at Otsu. None of the
Japanese ever dare to penetrate into the interior from Otsu,
and, so far as foreigners are concerned, the Tokachi River was
utterly unexplored. There is a certain charm in being the
first man to do something, and I decided to attempt the
experiment. The Japanese of Otsu dissuaded me strongly
from carrying out my plan; for they said the grass and reeds
were so high that I could not possibly get through.

apparently thought that I had gone to sleep, for I heard him 574 creep to my side. I could not see him, being in absolute 609 darkness, but though he was evidently holding his breath, I could feel the warmth of his face near mine. He was listening to hear if I were asleep. I kept quiet, and pretended to snore. This gave him courage, and sliding his hand gently along my arm, he came to a pocket in my coat. He began to explore it—but the Ainu are an unfortunate people even when they try to steal. He had got hold of a pocket with no bottom to it—a common occurrence in my coats. The more he explored, the more he found there was to explore. I am fond myself of explorations, and I have no objection to a fellow-being, hairy or not hairy, "prospecting" my empty pockets or my pockets which have no bottom to them. However, my host was not satisfied with the first results of his researches, and with his hand still through the torn lining of the coat-pocket proceeded to investigate the contents of my waistcoat pockets. This was a different matter altogether, and catching hold of him before he was able to disentangle himself, I swung his arm away and hit him hard on the head with my right fist.

"Wooi!" cried he in despair, and half stunned, as he scrambled away as best he could to his north-east corner. By way of apology and excuse, and with a trembling voice, the man from his corner said that he had only come to sleep on my side of the hut, as the wind was blowing strong where he had lain down, and that my side was warmer. A good excuse indeed when you are caught *flagrante delicto* pickpocketing!

The salmon which my host gave me last night for dinner [262] and this morning for breakfast was so rotten, that, hungry as I was, I could not eat it. From Yammakka, in a westerly direction, the way begins with a gentle incline; therefore there [133] is a complete absence of the high and troublesome reeds which I had found in the vast marshy plain I had crossed on my way here from the coast. I intended pushing on to Frishikobets, a larger village some miles off. The old scoundrel wanted to accompany me part of the way, saying that there were two dangerous rivers to cross, and he would show me where to wade them. I fancied that they were as dangerous as they were imaginary, and I started off declining his offer.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

rivers where fish is abundant, as in the Yezo watercourses. 283 2217
The Ainu at Frishikobets took very kindly to sitting for their
portraits, and one after the other—all the best types—were 123
immortalised either in oils or in pencil. Strange to say, I
came across another old woman, a lunatic, very similar to the 888
one I saw at Yammakka. Her face was that of a witch, 732
her eyebrows joining downwards somewhat in the shape of
an owl's beak. Her long pale hands and face, and the long
wild hair covering half her face, gave her a striking appearance.
She had, however, not yet reached the stage of imbecility
which her Yammakka sister had attained. Lunacy [164]
is very common among the Ainu, and the unfortunate creature
thus afflicted seems to lose not only the respect, but also the
pity, as well as care, of all the others, and is treated by them
as a worthless animal.

After crossing the Frishikobets River, some distance off, on 361
the east side of the Tokachi River, are the villages of Uparpenai,[1]
twenty-one Ainu huts, Memuro-puto,[2] sixteen huts,
and Ottoinnai,[3] fourteen huts. Then comes Kinney, with
seven houses; and finally Nitumap,[4] the last village on the
Tokachi River, has as many as thirty-six houses.

The huts of the Tokachi region are much smaller than 342
those on the Saru River, and near many of them is a cage, 184
in which a big yellow or black bear is confined. The natives 23
told me that yellow and black bears were numerous in the 136
neighbourhood. Deer (the *yuk*, male deer, and *mowambe*,
female), were formerly plentiful, but now are very scarce.
A few years ago a pestilence killed great numbers of them,
and since then they have dwindled away.

Not many miles from Frishikobets a huge cliff rises perpendicularly 133●
along the Shikarubets River. A landslip seems
to have taken place, which leaves one side of the cliff perfectly
bare and rugged, showing the strata composing the soil.
It is of a light yellowish colour, and it is called by the

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[1] *U*, place; *par*, mouth; *pe*, undrinkable water; *nai*, stream; *Uparpenai*, a place at the mouth of a stream of undrinkable water. [192]

[2] *Me*, in front; *mu*, sheltered spot in a river; *ro*, track; *puto*, mouth of river; *Memuro-puto*, track in front of a sheltered spot at the mouth of a river. [103]

[3] *Otto*, into; *i*, a place; *nai*, stream; *Ottoinnai*, a place in a stream.

[4] *Nitumap*, open trunk of a tree.

● 133 Ainu the *Shikarubets Otchirsh*, which translated into English means "the white cliff on the bend of the river." This cliff stands very high, and can be seen from a great distance, especially in a north-east, east, or southerly direction. In winter, when the rushes and reeds are not so high in the south-eastern portion of the plain, the white cliff can be distinguished from the whole of the Tokachi valley. The Ainu themselves use the Shikarubets Otchirsh as a landmark when out hunting bears. Owing to its light colour it is visible even at night. I was anxious to ascend it, as I was sure no European foot had ever trodden on it before. Accompanied by Watanabe Masaru, I started out on horseback and crossed the Frishikobets village and river. Here we left our horses under the care of an Ainu till our return. We had to cross the Tokachi in an Ainu "dug-out," and then, proceeding for several miles in a northerly direction, we arrived at the foot of the mountain. It would have been impossible to climb it on the east side, as it is quite perpendicular; but we were fortunate in getting an Ainu called Unacharo, who said he knew a point from which we could ascend, and that he would show us the way. He had been hunting bears on that mountain, and he knew its slopes well; but as to the way which he was to show us, we had to make it for ourselves. With our large knives we were forced to break, cut, and tear the entangled branches of trees and shrubs before we could get on. We actually had to cut our way through the dense scrubwood until we reached the summit. The ascent was rather dangerous in some places, and extremely rough when going through the brushwood. We had to keep as much as possible near the edge of the cliff, for though it involved more danger if we slipped or stumbled, the entangled shrubs were not so thick on the edge as farther inland. Finally, after several hours' hard work, we reached the top, and were well repaid for our fatigues. The whole of the Tokachi valley was stretched before us as far as the sea, and almost the whole course of the winding river, with all its numerous affluents, could be distinguished like so many shining silver ribbons on the green background formed by the tall grass and reeds. As a farming region the Tokachi valley [134] and high plains are certainly the most fertile in Hokkaido. All the requisites for successful agriculture can be found there.

The absence of the mountain masses of volcanic rocks, so 135
common all over Hokkaido, the richness of the soil, the 134
quantity of water for irrigation or for motive power, besides the comparative facility of making roads on such flat ground, are qualities that good farmers do not generally despise. It is therefore a great pity to see all that Tokachi valley practically deserted and so much good land wasted. Hemp, wheat, corn, potatoes, beans, and all kinds of vegetables and cereals, could be grown with advantage, and the produce carried down the river to the sea without much difficulty and at little expense. At Yamakubiro the land begins to rise in a
gentle slope, but only to form a plateau, of which the top is 133
another large plain reaching to the foot of the Oputateishike mountain mass. The Otopke Mountain is the highest peak, and resembles in shape the Fujiama of Japan. On the north-east side of this mountain are the hot springs of Ni-piri-bets.[1] A kind of wood is said by the Ainu to be found near these hot springs which is good for curing wounds, cuts, rheumatism, and other ailments. These hot springs are not of much importance, and it is but seldom that even the Ainu themselves visit them. In going to and returning from these springs the Shikarubets Otchirsh is never lost sight of by the Ainu, and by the aid of this landmark they return safely to their homes.

All the Oputateishike mountain mass is volcanic, and forms the backbone of the island of Yezo. From the Shikarubets Otchirsh I was able to draw a bird's-eye view of the course of the Tokachi River and its affluents, which afterwards helped me much in delineating a sketch-map of the Tokachi region, with its complicated watercourses. The two high mountains of Satsumai and Ghifzan could also be plainly seen from there. Coming down was much easier than going up, and when we had again reached the bottom of the mountain we turned northward until we came to the Shoruiwashi River, an affluent of the Tokachi. Previous to this, while following the course of the Otsu River, I saw a strange sight. When on the summit of the Shikarubets Otchirsh I had seen two Ainu "dug-outs" pass up the river, and the Ainu

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[1] *Ni*, wood ; *piri*, wound ; *bets*, river.

133 who accompanied us said we should soon see them coming back again. We were not far from the river banks when shouts and cries of excitement reached my ears. I hurried on to the water-side and saw the two "dug-outs" swiftly coming
501 down with the strong current, parallel with each other at a distance of about seven feet apart. There were three people
226 in each "dug-out," viz., a woman with a paddle steering at the prow; another woman crouched up at the stern, and a man in the middle. A coarse net made of young vines, and about five feet square, was fastened to two poles seven or eight feet long. The man who stood in the centre of each canoe held one of the poles, to the upper end of which the net was attached, and attentively watched the water.

226 "They are catching salmon—look!" said Unacharo to me; "the salmon are coming up the stream from the sea." The small net was plunged into the water between the two canoes, and nearly each time a large salmon was scooped out and flung into one or other of the "dug-outs," where the woman sitting at the stern crushed its head with a large stone. If a fish escaped, yells of indignation, especially from the women folk, broke out from the boats, to be echoed by the high white
[391] cliff. Both men and women were naked, and the dexterity and speed with which they paddled their canoes down the stream, working the coarse net at the same time, seldom missing a fish, was simply marvellous. On the other hand, it must be remembered that fish were so plentiful in the river, that it was really easier to catch than to miss. In wading the Shikarubets (river) I could see large salmon passing me by the dozen, and I felt quite uncomfortable when some large fish either rubbed itself against or passed between my legs. We got across the Shorui-washi—literally "very burning a place to stand"—and having then gone far enough from the Shikarubets Otchirsh to see the whole of it, I managed to take
133 a good sketch of it. Near this river are some hot springs, called Nishibets, from which the river has taken its peculiar name. The easiest way to the Otopke Mountain is to follow the valley between the Shikarubets and the Otopke River, and then climb the mountain on the north-east side. The latter part of the journey is extremely rough and difficult. Watanabe

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

Watanabe

and I returned to Obishiro. It is not often that one anywhere meets with such simple, straightforward people as these Watanabes. They have lived alone at Obishiro for eight years among savages, but never in my life have I met with more civilised, kind, thoughtful, gentle beings than Watanabe and his wife. As civilisation makes savages bad, I dare say savage life makes civilised people good! I go away carrying with me a deep affection for these gentle strangers, whose kindness to me has made them my friends.

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The day came for me to return to the coast. My ponies, 133 ● probably frightened by bears, broke loose during the night, and one of them ran away; and I was rather in a difficulty as to how I should get back whence I had come. Watanabe, adding kindness to kindness, allowed me to have one of his ponies, and after repeated good-byes I started on my journey back to the coast. About four miles east of Yammakka the Tokachi River receives a large affluent, the Toshibets, or "river of high swamps." The Tunnui Puto is the largest of these swamps, about four miles north of the mouth of the Toshibets. *Tunnui* means a kind of tree, probably the *Quercus dentata; puto* or *put* means the mouth of a river. The course of the Toshibets River is almost from due north to south from its source, then for about six or seven miles from north-west to south-east, and, sharply turning again from north to south, continues in this direction winding continually for eighteen or twenty miles, till it throws itself with a large body of water in the Tokachi River. On the southern side of the latter part of the 361 watercourse are found the Ainu villages of Pombets, twenty-two huts; Purokenashpa,[1] three huts; Kenashpa,[2] twelve huts; and Beppo,[3] eleven huts. The characteristics of the natives of these villages and their habitations are similar to those already described at Frishikobets. The journey down was much the same as that coming up. Tobuts, on the north side of the Tokachi, is the largest Ainu village in the district, and has as many as sixty huts. The inhabitants are possessed of a somewhat fiery temper in this particular village, and the day previous to my going through two men were killed in a row.

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[1] *Puro*, great; *ke*, I; *nashpa*, deafening noise.

[2] *Ke*, I; *nashpa*, deafening noise.

[3] *Beppo* or *pet put*, at the mouth of a river.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

on and on, and, as my ponies did not seem to be very tired, I tried to reach the coast that night. It grew dark, but the night was fine, and I let the noise of the running river guide me. Each minute seemed an hour, each hour an age. I rode and rode, and still rode, till I was nearly exhausted ; and still I was surrounded by the tall reeds and rushes. "Thank God!" I heartily exclaimed, when finally, at a small hour of the morning, I found myself in open ground again, and the wind brought in waves the salt smell of the sea.

An hour or so afterwards two tired ponies were easily pulled up at the tea-house at Otsu, the landlord was roused, and a wearied and half-starved traveller was let in.

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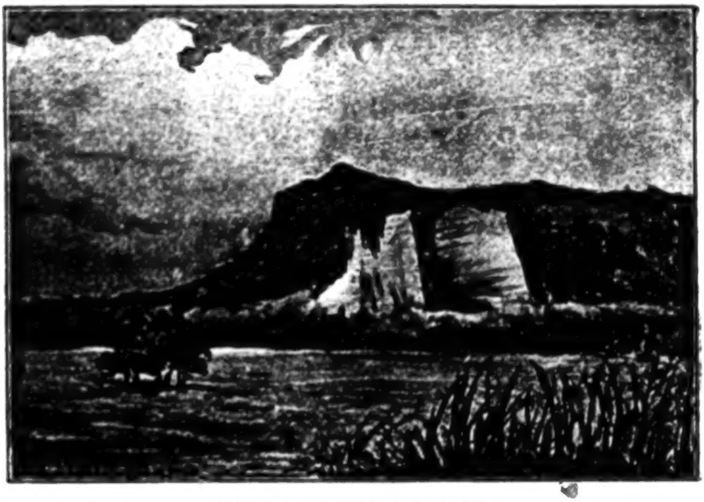

THE SHIKARUBETS OTCHIRSH.

joke so far; but, on the other hand, if placed in similar circumstances, when no redress from without is to be obtained, and one must defend oneself by main force, very few would treat such a serious imposition and offence as a joke. 000

In going through the village more than one fisherman came to tell me that I had done right in dealing severely with Yoshitaro, as he was known to be a scoundrel and a thief, and they all detested him.

There was little of interest between Otsu and Shaubets, 133● with the exception of the beautiful delta formed in the low alluvial valley by the Otsu River and the Tokachi River, two large estuaries nearly two miles apart, by which the Tokachi River enters the sea. The Tokachi is a river of large volume and considerable length, and even when divided, the body of water carried by both outlets is so great as to make it necessary to cross in boats, fording on foot being quite impossible.

The Urahoro River was successfully crossed, but for the twenty miles on to Shahubets the track was flat and sandy, lying mostly under high clay banks, some of which form picturesque headlands. The country is not mountainous in the proximity of the coast, but it is of a moderate elevation all through, and wooded with deciduous trees. The formation of the south-east coast from Cape Erimo to Cape Noshafu is in many ways unlike that of the south-west coast. The south-western part is more mountainous, and is further characterised by the absence of extensive plains. The coast-line is indented, and there is a striking want of broad beaches. Precipitous rocks are also frequent along the south-west coast, and thick deposits of pumice—as we have seen— [317] are lying over quaternary rocks, filling up the declivities of mountain lands and river shores.

In the western part the tertiaries are more tufaceous than 133 on the south-east coast, and they are distinguished mainly by 317 the presence of shales and andesite breccia. The south-eastern part is characterized by the almost entire absence of volcanic rocks and older eruptive rocks. After leaving the range of mountains forming the *Sparti acque*, east and west of Cape Erimo, high land is met all the way along the south-east coast. Nevertheless, pumice is found in the basin of the Tokachi

133 River, and also in that of the Kushiro River, but it does not
317 form the surface soil, covering large areas of ground, as in
many places on the south-western portion of the coast.

133 The different aspect in the tertiaries of the south-east and
south-west coast may be accounted for by the presence of
breccia and conglomerate, shales and sandstones, on the western
part, while on the eastern coast beds of lignite, coal of inferior
quality, and diatom earth form the tertiary strata. If it were
not for the total want of harbours, or even moderately sheltered
anchorages for ships, this south-west portion of Yezo, with its
agricultural resources, its milder climate, and the facilities that
it offers for the construction of roads and railways, ought to
support a large population. As things stand now, there are
no colonists inland, and the coast is deserted and desolate-
[132] looking. As I have mentioned before, the only drawbacks
are the thick fogs prevailing during the summer months along
the south-east coast, and I believe that this in some measure
000 accounts for the Japanese not wishing to settle in a part of the
country so depressing to their spirits and so trying to their
nerves. I have often noticed how easily affected the Mikado's
subjects are by atmospheric and geographical conditions, and
how, before settling to do business, they make a point of
finding some pleasant spot where to cast anchor, thinking
more of the amenities of physical existence than of the facili-
ties for successful trade. I did not see a single house for
361 twenty miles until I reached Shaubets, a village of eleven
Ainu huts and one Japanese house. Thousands of sea-gulls
136 and penguins lined the sandy shore, and I saw several large
black sea-eagles. A pretty waterfall, gently descending from
133 the high grey cliff, was decidedly ornamental to the scenery
and useful to the wayfarer, as it afforded my ponies and myself
a good drink of deliciously fresh water. Far off in the distance
I could distinguish a long tongue of land. At Shaubets I was
told that it was the peninsula on which *Kossuri*, or *Kushiro*,
as the Japanese call it, is situated. I left Shaubets early in
the morning, with the intention of pushing on to Kushiro,
thirty-one miles distant. At Shiranuka, only ten miles from
361 Shaubets, I changed my ponies. Shiranuka is an Ainu village,
222 the inhabitants of which employ themselves in collecting and
000 drying seaweed. There are also seven or eight Japanese

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

There are also seven or eight Japanese 563
shanties besides the Ainu huts. At the mouth of the Tcharo- 135
bets, near the latter village, coal and lignite of inferior quality are found; but this coalfield was not worked at the time I passed through Shiranuka. The remaining twenty-one miles 000
were monotonous and uninteresting. The long *Kossuri* peninsula was before me, increasing in size as I drew nearer; and after having gone through the two small villages of To'tori and Akan-gawa, in the neighbourhood of Kossuri, I crossed the Kutcharo River, on a nicely-built wooden bridge, and found myself at Kushiro, an important Japanese settlement on the south-east coast. From its favourable situation Kushiro is likely to become one of the chief towns in Yezo, though unfortunately it does not possess a good harbour, and is much exposed to westerly winds. The largest number of the houses are situated on a slight elevation above the reef-harbour, immediately south of the river mouth. In the proximity of
Kushiro, and just beyond the range of hills which stretches for 133 ●
about three miles from the entrance of the harbour in a northerly, and for about two miles in an easterly direction, is a lagoon, called by the Ainu "Harutori." This lagoon is nearly two miles long, and certainly not more than a quarter of a mile wide. It is divided from the sea by a very narrow strip of sand, through which the water of the lagoon finds its outlet.
On the east side of the Harutori coal has been discovered, [135]
and it seems to be of fairly good quality; and three miles further, quite close to the sea-coast, coal was dug out some years ago, but the quality was so inferior that the works had to be abandoned.

There is a considerable area of good land in the neighbour- 000
hood of Kushiro, and here again it is to be regretted that Japanese farmers do not emigrate to work it. Yezo has a very small population for its size, and I was surprised that emigration from the mainland was not carried out on a larger scale. Yezo is a rich country in many ways. Why do not all the troublesome students, the fiery *soshi* of Japan, abandon politics and futile rows and go and do men's work in that northern region of the empire? They would profit by it, and so would their country. An immense loss occurs every year simply because no one is there to take the profit; and it is a great pity, and almost a shame, to see so much waste and neglect in

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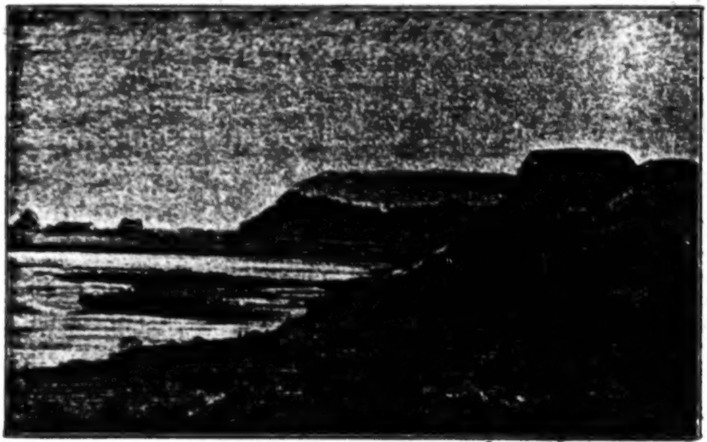
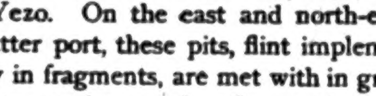


KORO-POK-KURU FORT.

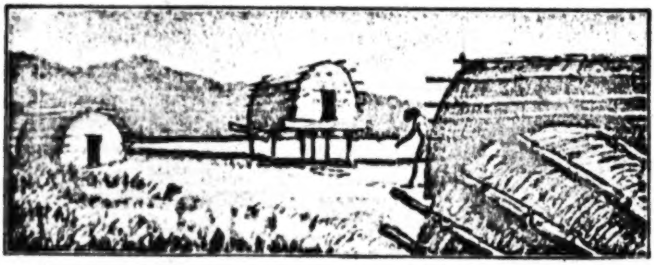
CHAPTER IX.

The Koro-pok-kuru, or Pit-dwellers.

172 ALL over Yezo and the Kurile Islands remains of an extinct race of pit-dwellers are to be seen. It is especially near lakes and swamps or along the coast that rectangular, circular, and elliptical pits are numerous, but square pits are not so common. None of these pits have yet been discovered on the main island [171] of Nippon, but many are still to be found as far south as Hakodate, in Yezo. On the east and north-east side of the peak, at the latter port, these pits, flint implements, and rude pottery, mostly in fragments, are met with in great abundance. The implements consist mostly of arrow-heads, stone adzes, hammers, flint knives, and round pebbles, which were used as war ammunition. The arrow-heads vary in size, length, and



FLINT ARROW-HEADS.



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AINU HUTS AND STOREHOUSES ON KUTCHARO LAKE.

CHAPTER X.

The Kutcharo River and Lake—A Sulphur Mine—Akkeshi and its Bay. 133

THE Kutcharo River is of some importance, for though not of great length, it is navigable by small boats for nearly twenty miles from its mouth.

I left Kushiro one morning, and made my way up the river, 122 not by boat but along its banks on horseback, so as to get a better idea of the surrounding country and its inhabitants. At Kushiro I left more than half my luggage, to be sent down to Hakodate by the first ship that happened to call, and this greatly changed my mode of travelling. Instead of two ponies, one pony would now be quite sufficient to carry my baggage and myself; and where ponies were not obtainable, I could carry all my paraphernalia on my own back with no very great difficulty, and in this way I should not be hindered on my journey.

I daresay the baggage I was carrying now weighed about forty-five pounds. It mostly consisted of painting materials, and wooden panels, on which I usually paint my sketches when travelling.

As to clothes and boots, I was beginning to be rather "hard up." No weaver's work, no tailor's garments, nor tanner's hides, can stand the wear and tear of such rough travelling as I had had, and the old saying, that a "light heart and a thin pair of breeches carry you a long way," is most decidedly not to be applied to anyone journeying to and fro on a pack-saddle

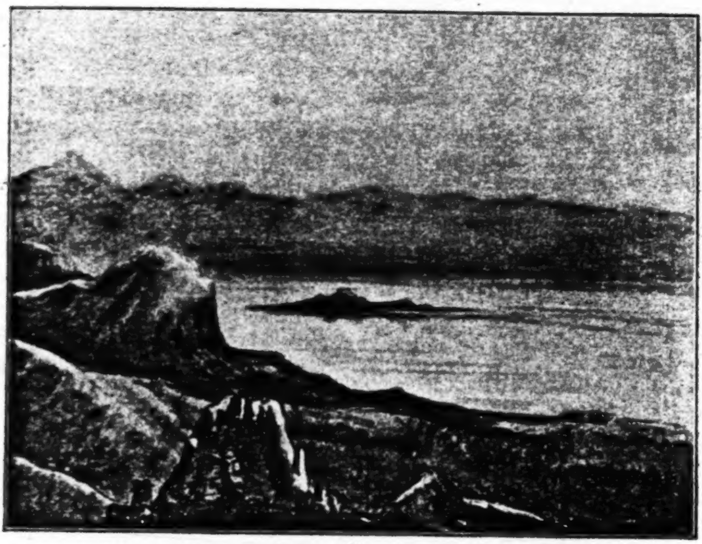
122 in Yezo. My coat and trousers were showing signs of rapid decay, and I thought with vain desire of needle and thread, buttons and hooks. My boots were falling to pieces owing to their continual immersion in salt water. The impossibility of cleaning or greasing them added to the original damage; and, worse luck of all, they could not be replaced. Altogether, what with frayed garments, leaky boots, a battered hat, and a general out-at-elbows air, I was scarcely presentable in any society a grade above that of the hairy Ainu.

000 A road has been cut between Kushiro and Shibetcha, a distance of thirty miles; but though quite new, it is already out of repair, and it will not be long before it is washed away entirely. The Japanese Government does its best to open roads near the largest settlements, but Japanese officials do not seem to understand that after a road has been made it has to be kept in repair.

•133 The country all along is good, and the soil seems rich and fertile. Nearly half-way up, on the east side of the Kutcharo River, are three lakes,—the Takkobe, the Tori Lake, and the Shirin. The Tori is the largest. Its length is five miles, its width about one mile. On the southern shore of this lake is a [361] picturesque Ainu village, with its old tumble-down huts, and close to it is a group of Japanese houses. The contrast between the dirty and neglected old hovels of the Ainu and the clean, spruce, and somewhat finikin houses of the Japanese is very striking. In this difference we read an epitome of the way in which civilisation has travelled from primitive barbarism. The road runs through dense forests; but in several places, especially on its highest level, we come to lovely views of mountain scenery, towering over the shimmering water of the underlying lakes.

000 In the evening I reached Shibetcha, a nice little place, constructed on each side of a large road which rises considerably as it goes through the village. The village lies in a small valley surrounded by moderately high mountains, and is on the western side of the Kutcharo River, which intersects the valley. A wooden bridge and a three-storied Japanese tea-house are the two main structures in the place. There are sixty-eight houses in the village, and nearly half of them are houses of ill-fame, the three-storied tea-house being the principal.

down at one time, would save an enormous amount of labour, and therefore expense. A cable railway would answer the purpose to perfection, and the cost of running the steam motor would be insignificant, owing to the amount of wood and coal found within easy reach. I passed through a large gorge in the mountain, and finally reached the summit of
133 Yuzan. Walking on sulphur beds is like walking on ice, and many a time in the climb I landed on my knees. Near the summit is a huge pinnacle of volcanic rock, standing up perpendicularly, and of impossible access. From the foot of this pinnacle a lovely view of the Kutcharo Lake is obtained, and it has as a background chain after chain of thickly-wooded mountains, beyond which are visible Oakan and Moyokan, two volcanic peaks, respectively four thousand and three thousand four hundred feet above the level of the sea. On Moyokan are some hot springs and accumulations of sulphur. Both these peaks can be seen from the coast on a clear day. A small lake lies between Moyokan and Oakan, which takes its name from the latter mountain, and finds an outlet in the



KUTCHARO LAKE FROM MOUNT YUZAN.

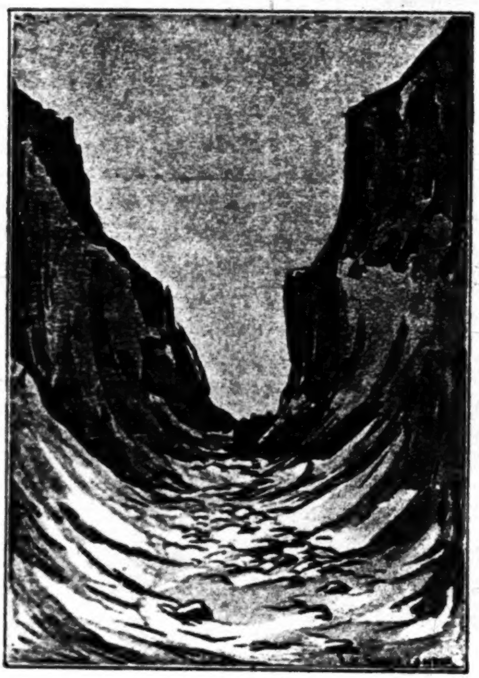
4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

Oakan River. The Oakan joins the Kutcharo River not far from the sea. 133

The descent was easier than the ascent, and I put up at a small tea-house, the only one in the place. The landlord promised to get me a good pony early the next morning, but, like a true Japanese, he did not keep his promise. He called me at 5 A.M., saying that the pony would be ready in a few minutes, and at 9 A.M. the quadruped had not put in an appearance; and after numberless excuses, compliments, bows, and lies, the landlord acknowledged that no ponies were to be had. I gave my luggage to a railway *employé*, who undertook to bring it back to Shibetcha, and I started on foot for Lake Kutcharo. From Yuzan a track across the mountains goes due north to Abashiri, on the north-east coast. I went in a south-westerly direction, and as on the previous day from the summit of Yuzan I had noted the position of Lake Kutcharo, I had no difficulty in finding my way there; in fact, I came upon a small Ainu track leading to it. A delightful walk of 361 ten miles in the forest took me to the Ainu village of Kutcharo, on the borders of the lake of the same name. The [184] village is a miserable one; it differs from all other Ainu [342] villages in its huts, which have semicircular roofs instead of angular ones, as is the case with the Ainu of Volcano Bay and of the Saru and Tokachi Rivers. I entered some of the huts, and in a few minutes I was surrounded by the small population—I daresay about twenty souls, all included—whom I led out into the open air to see what they were like. They 184 appeared to me smaller than other Ainu, and their bones were less massive; they were not so hairy, and more inclined to [142] baldness. Their garments were wretched, and resembled [291] those worn by the Tokachi Ainu; namely, a few rags held together one could scarcely say how. Women were tattooed on their lips and arms, but less extensively than are those of [304] other tribes, and the tattooing was not so accurately done.

Other Ainu whom I met in the forest in the neighbourhood 184 of this village bore the same characteristics, and everyone 152 seemed to be curiously melancholy and depressed. An Ainu existence is certainly not one's ideal of comfort and hilarity, but their gloom and melancholy seem to me to be purely racial and congenital.

●133 The Lake Kutcharo is very large—too large to be seen to advantage from its borders, as one can see only parts, and not the whole of it at once. It has a pretty island in the centre, and on the west side is a peninsula projecting almost as far as the island. On this peninsula a small active geyser is found, which rises to a height of about twelve feet, and acts spasmodically. The high mountains which surround the lake would make the latter a pleasant summer resort were the place within the circle of civilisation. The scenery is very similar to that of Norway or the Scotch lakes. The Kutcharo River, as can be seen on the map, is an outlet of the Lake Kutcharo, into which the waters of the latter discharge themselves a few hundred yards west of the Ainu village.



SULPHUR MINE.

600 An Ainu pointed out to me the track leading to Tetcha, or Tetchkanga, and I directed my steps in that direction, the

and who has now his family about him, and does work as a 000 farmer in this settlement assigned to him. These "Tondens" were established by the Government, and I believe that the farmer-soldiers give fairly good results in the zeal and industry with which they cultivate the land, and the honesty and morality of their lives. I saw most of them occupied in stubbing up the scrub, and tearing or cutting down the trees, burning the more worthless parts; but it will be some years yet before they have cleared an area of cultivable land sufficiently large for profit, as the country is very thickly wooded in that neighbourhood.

Soon after I had passed the settlement, going down a steep hill I came upon a small and dirty semi-Ainu village, and ultimately reached the seashore.

The distance from Shibetcha is thirty miles, and the riding was beginning to be unpleasant, owing to the gathering darkness, which made my pony shy at everything it passed. At the mouth of the Pehambe Ushi River I had great difficulty in getting my pony on the ferry-boat, which was to take me across the mouth of the lagoon to Akkeshi. Several drunken fishermen came on board, and were disagreeably noisy. One of these fellows had a pony, which he tied to mine when on board. The ferry was to take us across the entrance of the Akkeshi lagoon, and it was more than a quarter of an hour before we reached the opposite shore. When we were still nearly twenty feet from *terra firma*, my pony, frightened at the cries of the drunken crowd, jumped overboard, carrying with him his companion steed. The sudden shock and lurch of the boat knocked down everybody on board, and nearly capsized us. As it was we shipped a lot of water. The ponies found the water deeper than they expected, and they had to swim for it. Having landed before he came ashore, I recaptured mine, gave him a sound thrashing, and rode on to Akkeshi, a few hundred yards from the landing-place. Akke- 133● shi lies at the north-east side of the large bay which goes by the same name, and which, by the way, is probably one of the best anchorages on the south coast of Yezo. The mouth of the bay is to the southward; it extends seven miles in a northerly direction, and is about six miles wide in its widest part. The bay is prolonged further inland by a large lagoon,

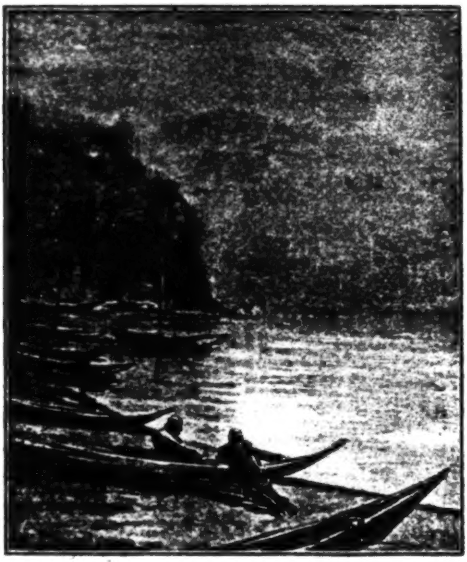
133 called Se-Cheripe, which contains many shoals and low
[139] islands, near which are beds of oysters of enormous size, the
shells of some measuring as much as eighteen inches in length.
The Koro-pok-kuru, by whom this district was formerly thickly
populated, seem to have relished this diet, as we find thick
beds of discarded shells on the top of some of the lower hills,
and in many places, especially in the vicinity of pits. These
shell heaps are similar to those found on the main island
of Nippon, and attributed to the Ainu. (*See* Chapter IX.)

The country round the bay and the lagoon forms a high
land or plateau between two hundred and three hundred feet
above the level of the sea, and the higher ground is thickly
wooded, thus supplying Akkeshi with abundance of timber,
[139] mostly of evergreen trees, as Todo and Yezo-matzu, two
spruces common in other parts of Yezo as well. With its good
harbour, its large export of oysters, salmon, herrings, fish-manure,
and seaweed, besides its seal-fishery and the quantity
of good timber easily cut and transported down the lagoon
and across the bay for shipment, it is not surprising that
Akkeshi has become, after Hakodate, the most important
centre on the southern coast. It is nearly half as large again
as Kushiro, and has as many as nine hundred Japanese houses,
besides sixty or seventy Ainu huts.

162 The Ainu were formerly extremely numerous in this
district; but few of them are left now, and those few are
indeed poor specimens of their race. They have nearly all
[169] become bald, and they seem to suffer very severely from
rheumatism. Thick fogs are very prevalent along the coast,
132 and it is but seldom that one can obtain a view of the whole
bay. These fogs naturally render navigation unsafe, and are
one of the great drawbacks to the prosperity of the place.
However, our good Londoners could tell us that greater evils
000 than fogs can exist. I have no doubt that at some future
date we shall hear of Akkeshi as being the most important
port in Yezo, when a railway to join it to Shibetcha shall have
been constructed. The sulphur of Mount Yuzan will probably
then be taken direct to this place instead of Kushiro, owing to
the safety of its harbour, an advantage which Kushiro does
not possess. The Akkeshi Bay is also interesting from a
picturesque point of view, when fogs give one a chance of
seeing the surrounding scenery.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

seeing the surrounding scenery. Some fine headlands are 133 ●
found near the town of Akkeshi, and also on each side of the opening of the bay into the ocean. On the eastern side, the two islands of Daikuku and Kodaikuku, joined to the mainland by the low reef, slightly under water-level, which goes round the bay, are of some importance for an artist. This is especially true of the larger island of Daikuku, which rises at a considerable height above the sea, forming majestic cliffs, 136
beautiful in shape and colour, on which myriads of seagulls, albatrosses, and penguins have chosen their abode, finding in these almost untrodden and picturesque cliffs a safe place in which to lay their eggs and rear their young. Here they live undisturbed, save for the dashing waves of the ocean, which make the earth tremble and the rock crumble to pieces, but only meet with a blithesome welcome from the screaming, light-hearted, fat, and lazy-winged inhabitants, to whom those waves bring good stores of daily food.



[133]

AKKESHI IN A FOG.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

have sat near a fire even for some hours, I have felt as if my 132
skin were soaking with wet—as if I had been too long in a
bath—and neither rubbing with cotton towels nor the warmth
of the fire seemed thoroughly to dry it; and perhaps such an
extraordinary dampness, constantly saturating the pores of
the skin, may have an injurious effect upon the hair, and cause
it to decay and fall off. It was in a thick fog like this that
I had to find my way to Riruran, the next horse station, about
eight miles further east. The road soon became a mere track,
running through an undulating country, chiefly pasture land.
As luck would have it, I had hired a pony which belonged to
the Riruran station, and the beast was as anxious to get there
as I was. He knew the way and I did not, so I let him guide
me. Now and then, when the wind blew with increased
strength, the fog lifted for a few minutes, and disclosed some
pretty bits of landscape. The country all around was grassy, 133●
with the familiar densely-wooded hills in the background. It
somewhat resembled the slopes and high lands of Cornwall,
without, however, the herds of sheep and cattle, which in our
country are connected with green fields; without the trim
fences and stiles, the ploughed fields and meadows, the trim
hedges and park-like trees, the bye-lanes and well-kept roads.

Hill after hill was ascended and descended, the sturdy little
pony going well towards his former home; but as yet I had 000
come on no signs of any living creature. No labourers are
here to work and plough the dark rich soil. Potato fields;
cottages with their plots of vegetable grounds; cows and sheep
scattered over the green pastures—all signs of vigorous and
successful husbandry—are things that an intending traveller
to Yezo will miss. Everywhere are solitude and monotony.
Still, even solitude and monotony are not always to be
abhorred, and if they have their drawbacks they also have
their advantages. You can go undisturbed for mile after
mile; you can think; you can dream; you can sing; you can
keep to the track or go across country; you can go fast or
slow, and there is no one to object, to obstruct, or to comment.
You breathe air that no one has breathed before, and you
quench your thirst in a limpid stream unpolluted by sewage,
chemical refuse, or poisonous dye-stuffs. You lead a simple
life, and, what is more, an independent life. Many a time,

left, as by pulling the rope hard, and thus squeezing the 492 animal's nose, its head is turned in the direction in which it is pulled, and it is soon taught that this is the way it must go. Furthermore, should the pony bolt, it can be stopped by pulling its head close to its haunches, thereby making it impossible to continue its race. In the latter case it often happens, especially with an untrained pony, that it will spin round, trying to stretch its twisted neck by pushing its head away from the side of its body, and the result is generally a bad fall of horse and rider.

Another thing of which one ought to be careful is to keep one's legs out of the reach of the brute's teeth; for it is not infrequent that instead of the man punishing the animal, the animal revenges itself on the man; and the incautious traveller realises Sydney Smith's position, and finds that to a Yezo pony, as well as to an English cart-horse, "all flesh is grass."

From Riruran, for about fifteen miles, the way is merely 000 a mountain track; and I dare say that in fine weather the scenery along it is picturesque. Unfortunately, when I went through, the fog had become more and more intense, and I saw very little of the landscape. At places the track led down to the sea, and then mounted up again over cliffs and high lands. As the mist, which came in gusts and waves, deepened or lightened in intensity, the rugged precipitous rocks, formed mostly of conglomerate, sandstone, and breccia, took all sorts of fantastic forms. Along the coast were many Ainu huts [361] inhabited by half-castes and by Japanese. The Ainu were once very numerous in this district, but few of them are to be 463 found now. The few remaining ones have yielded to the more civilised Japanese, and have become their servants. They are used as menials in most of the fishing stations, always acting under the directions of Japanese masters. Very frequently they are employed as tenders of horses, and in some places as guides for traders and travellers from one station to another.

Not far from Riruran the mouths of two lagoons have to be 133● crossed, the larger of which is called Saruffo-Ko, or "Lake in a grassy plain." Cranes, swans, and ducks are numerous in [136] these lagoons.

The track continues mostly over cliffs and mountains till 000

that have befallen him during his absence. This he does by 194
singing out his story in a sort of monotone, or sometimes [538]
chanting it. When conversing with Japanese the Ainu have slightly modified this habit, which gave rise to much mirth to the light-hearted sons of the Mikado's empire. However,
like all people who are ready to laugh at everything novel, the [177]
local Japanese have now themselves fallen into that same manner of speaking, which, after all, has its charms, as it is rather sentimental in spirit, and so far pleasant to the ear. What is more, they have also acquired the slow ways of the Ainu.

All along the beach between Hammanaka and Hattaushi, 000
a distance of nearly twenty miles, there are fishermen's and seaweed gatherers' huts; but none of them is inhabited by Ainu. Men, women, and children are all occupied in the seaweed gathering industry; and it is when the sea is stormy that the largest quantity of kelp is collected. The numerous reefs and rocks all along the shore-line afford suitable ground and bottom for its growth and production; and during a stormy sea quantities of kelp float on the breaking waves, to be finally thrown on shore. The industrious gatherers seldom wait for this "jetsam," as the long weeds, after they are washed off the rock, and before they are finally swept on shore, are apt to be damaged by the waves, and are therefore of less value for the export market than when long and fresh; wherefore, each gatherer provides himself with a long pole or hook, and from morning till night these half-naked "toilers of the sea" can be seen running to and fro in and out of the waves dragging bunches of long ribbon-like seaweeds, which are then carefully disentangled, stretched on the sands to dry, and, after several days of exposure, are packed for the market.

Some huge cliffs towering over the sandy beach make the track interesting; and here and there, scattered in the Hammanaka Bay, are some oyster-banks before reaching the single shed of Hattaushi. The following twelve miles were on an extremely bad track, partly over steep hills and partly
on tiresome soft sand. Then I arrived at Otchishi—without 133
exception the loveliest little spot in Yezo. It lies in the centre of a small bay, on the two sides of which are magnificent headlands with precipitous cliffs and rocks of volcanic forma-

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

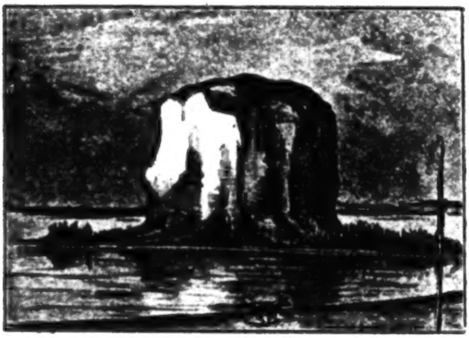
● 133 tion. On a pretty bit of green grass in the foreground, only a few feet above the sea-level, were a shed and a storehouse. A reef and shallow water closed the entrance of the bay to the foaming waves of the Pacific. In the sheltered water, which was as smooth as a mirror, the dark rich colour of the overhanging rocks, caressed by the last warm rays of the dying sun, was reflected with absolute fidelity and almost increased loveliness. A cold whitish sky, and the *white horses* breaking on the reef, completed the *ensemble* of that lovely scene; and it was with great regret, after having attempted a sketch, that I was told my horse was ready, and I had to leave this poetical and exquisite scene.

172 On the slight elevations near Otchishi, and in the valley,
pits are still to be seen, showing that the pit-dwellers were
once numerous in this district. They are found both along
the coast as well as slightly inland by the side of small rivers,
000 and on the shores of the Saruffu lagoon. A well-kept road
begins at Otchishi, and goes on to Nemuro. At first it runs
over hilly ground and through an oak-wooded country, then
[137] through thick forests of spruce trees, the trees standing very
close together. About four miles from Nemuro a military settlement—"Hanasaki"—similar to the one on the Shibetcha-Akkeshi road, has been established by the Japanese Government. Here, again, I was struck by the difficulty and the amount of labour involved in clearing the trees off the ground. It will take many years before the industrious farmers will have any return for their hard labour. I do not know what the object of the Japanese Government may have been in starting these two militia settlements in spots so unfit for cultivation, but it seems a great pity to see the Tokachi region, which has all the requisites for successful agriculture, quite deserted, while hundreds of men are wasting their strength and time at other places, where it will take several years to open enough ground for even a kitchen-garden.

Past the long row of houses at Hanasaki the road descends gently, and I arrived at Nemuro, a thriving place of about fifteen hundred houses, on the south-west coast of the plateau-like peninsula ending at Cape Noshafu. The general elevation of the plateau is between sixty and one hundred and twenty feet that of the "Thousand Islands" of the Chishima group only three are inhabited, I shall avoid giving a monotonous description of each bare-looking islet and rock, and I shall land my readers at Shikotan, on a visit to the Kurilsky Ainu, who are important to us in connection with the Ainu of Yezo.

● 133 It was early in the morning when I looked out of the port-hole, and by a fine moonlight saw that we were close to the coast. Huge cliffs and peaks, ending in a sharp point, some converging towards one another, some standing upright against the whitish cold sky, were reflected in the smooth water under the lee of the island. The moon, surrounded by a yellowish halo, shone bright over the rugged scene, giving delicate bluish tints to all the shadows; while the water, disturbed and cut by the prow of our craft, rose in gentle waves, pursuing one another, as if running for a place of refuge in the mysterious dark shadows of the cliffs. So weird, so enchanted and wild was the scene, that I jumped out of my stuffy bunk and went on deck. There I stood, notwithstanding the cold, gazing at the gigantic overhanging black rocks, at the precipices, crevices, and natural openings through which now and then the radiant moon peeped, covering the dark green water with a long undulating streak of silver dashes. There I stood, listening to the voices of the waves, which rippled on the shingle, contemplating this strange and poetic work of nature. I am certain that if sirens there ever were in this world, their home must have been among the whimsical and *bizarre* rocks of Shikotan Island. The old "tub" on which I was "ploughing the waves" moved slowly through this heavenly spectacle of ever-increasing beauty. When the sun rose, enchantment was added to enchantment. The cold bluish colour of the rocks became gradually warmer; and, as the light grew stronger, the tops of the cliffs turned into a mass of brilliant colours. Nature was waking slowly from her torpid sleep, and, in the freshness of the morning, a light breeze, caressing the shore, brought with it the smell of land.

The captain, a Japanese, informed me that we should soon enter the harbour of Shikotan, and, pointing to some huge pillars, said that was the entrance. We drew nearer and nearer to it, and the nearer we drew the more I became



ABASHIRI ISLAND.

CHAPTER XIII.

On the East and North-East Coast—From Nemuro to Shari-Mombets.

I DID not remain long at Nemuro after my return from the Kuriles; in fact, I remained only a few hours, and again my baggage was lashed to the pack-saddle, again I was perched on the top of this instrument of torture, and soon was rapidly moving north towards the inhospitable coast of the Okhotsk Sea.

The first few days of the lonely life of a peripatetic Robinson Crusoe are unmistakably disagreeable, but after that initiation there is no doubt that it is a fascinating life. I was more than glad when the gay Nemuro was out of sight, and the noise and rumble of semi-civilisation out of hearing. The editor and seven gentlemen of Nemuro accompanied me for a few miles —then I was left to myself and my own resources. Crossing the Onnetto River, the outlet of a large lagoon of the same name, I passed through Nishibets and then Bitskai, where in former days the Japanese had established a salmon-canning factory, which proved a failure, owing to the incapacity of its directors and workmen. Salmon is very abundant in the Nishibets River, and a well-managed canning factory would be a great success. About ten or eleven miles north of Bitskai a peculiar peninsula stretches out from north-east to south-west, which affords a shelter for small junks from northerly winds. It is called Noshike, and is not more than a few feet

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

same extent as on the south-east coast. A peculiarity of the 133● river is that before entering the sea it turns sharply south and runs along a bank of sand and mud, which is growing larger every year, which shows that a current from the Okhotsk Sea must travel down in that direction through the strait between Kunashiri and Yezo. The same peculiarity is noticeable in nearly all the rivers of the north-east coast.

From Shibets to Wembets the track is fairly even, but from Wembets round Cape Shiretoko it is in many places impassable even on foot. The Peninsula, ending in Cape Shiretoko, is a mass of high volcanic mountains towards the interior, while scabrous cliffs and huge rocks fringe the line of coast. However, from Shibets there is a small mountain track inland which brings the traveller across to the north-east coast near Shari. The track was through beautiful forests of pine trees, [137] oak, birch, and elm, and during the first few miles it is on almost level ground. After that, hill after hill is ascended and descended, and one goes ever onwards at a higher altitude, until Rubets, a small shed, is reached. From here the track follows a zig-zag direction till it reaches the summit of the mountain range, and one then begins to descend on the other side. From the summit there is a lovely view of beautiful blue mountains in the distant west, one of which is called Oakan, and the other Moyokan. The mountainous part of the track from Igiani, three miles from Shibets, as far as the north-east coast, reminded me much of the scenery in Switzerland, with its rapid and limpid fresh-water rivers, thickly-wooded country, and green grass, which last was replaced here by an undergrowth of scrub bamboo. When I (80) went across this mountain pass the rain was pouring in torrents, and the road, such as it was, being very slippery and heavy, I only reached the north-east coast at dark. The moon would not rise till late, there were heavy black clouds, and I was more than puzzled how to find my way.

To add to my bad luck, my pony this time was a sorry beast, with his back a mass of sores. I was simply drenched with the rain that never ceased. Now and then, by the blinding flash of lightning, I could see a long stretch of sand and a line of sand-hills ; I could also see the reeds bending low under the squalls, and then everything was darkness again. I was

The Ainu women of Shari are exceedingly pretty, as
they do not tattoo the long moustache across their faces, like 142
other Ainu. Some of them have a small semicircular tattoo 304
on the upper lip, which is not very displeasing to the eye;
and in some cases is even becoming. The girls have also
given up tattooing their arms. The men are much taller than [157]
the Ainu men of other regions, and they seem to be rather ill-
natured. Japanese blood can be detected in many of them, [149]
and that may account for it. While the women are prettier,
the men have repulsive faces, possessing all the characteristics 142
of purely criminal types.

One young fellow who sat for me was the very image of 609
Robespierre in his worst moments, and an old man who sat 123
for me afterwards would, according to Phrenology, prove to
be a murderer of the first water. This gentleman was a
troublesome sitter, and excelled in making the most awful
faces, which were accompanied by sounds imitating those of
wild beasts. The Shari Ainu build their storehouses with 343
cylindrical roofs, similar to those of their brethren on the 184
Kutcharo Lake.

After the heavy storm of the previous night the weather 132
cleared up for the rest of the day, and the sunset, reflected in
the limpid waters of the river, was simply magnificent. On
the other side, sheltered by the sand-hills, were a few Ainu 000
huts standing out against the brilliant red and yellow sky, and
here and there a large fish jumped out of the water, leaving
circle after circle of concentric rings to break for the moment
the reflection in the water.

From Shari to Abashiri the road is for some distance
among trees, mostly fir and spruce, and then the Tobuts Lake [137]
is reached, half of which is a mere marsh. It is picturesquely
situated, and I followed its borders for about three miles,
having the sea on one side, the lake on the other. The track
was easy and mostly on sand. At the outlet of the lake into [361]
the sea is the Ainu village of Tobuts, access to which is to be
had only by boat, as the river is extremely deep, and its
current very swift.

In the proximity of Tobuts another and smaller lake, the 133●
Opoto, with its short and winding estuary, is on the left of the
traveller, while a long way ahead the Abashiri rocks stand
high on the horizon. A few Ainu huts are scattered along the 000

A few Ainu huts are scattered along the

361 coast, and some of them have peculiarly shaped storehouses.
343 They are small, built entirely of wood, and roofed with shingles. Some have two floors, and in this case, though built on piles, the first floor is only a few inches above the ground. The "mat" was supplanted by a wooden door at the entrance of the storehouse.

●133 The Abashiri cliffs are grand, and from a distance have all the appearance of, though they are not in reality, basaltic rocks. They are scarred, riven, and fractured in all directions, as if by excessive heat. The upper portion of the cliffs is of a beautiful grey-whitish colour, blending into yellow and red at their warm brown bases. The small cylindrical islet which I give in the illustration is on the north side of this cliff, and is of the same volcanic formation. It has certain traces of sulphur as a further evidence of its origin. Flocks of sea-gulls, penguins, and cormorants have chosen this island for their abode.

Abashiri is the only place on the north-east coast which may eventually be of some importance, as it has a fair anchorage for small craft under the lee of the islet and outstretching cliff. No other place on the north-east coast possesses such an advantage. On the Shiretoko Peninsula sulphur accumulations are found at Itashibeoni; but, unfortunately, the want of a safe harbour, the ruggedness of the coast, and the lack of drinkable water in the vicinity, are all facts which make it improbable that it could be worked with profit for some
142 years to come. The Ainu at Abashiri are repulsive creatures, especially the men, and have more the appearance of wild beasts than human beings. Their faces are almost square, the mouth large, with narrow lips, the ends of which converge towards the ears. The nose is short and stumpy, they have very heavy eyebrows, and the eyes are almost lost under the shadow of their projecting forehead.

000 Ponies are scarce and bad along this coast, and the further north one goes the more difficult the travelling becomes; the huts are rarer; the human beings more uncouth and solitary.
[133] The north-east coast is a region of swamps, lagoons, and quicksand rivers.

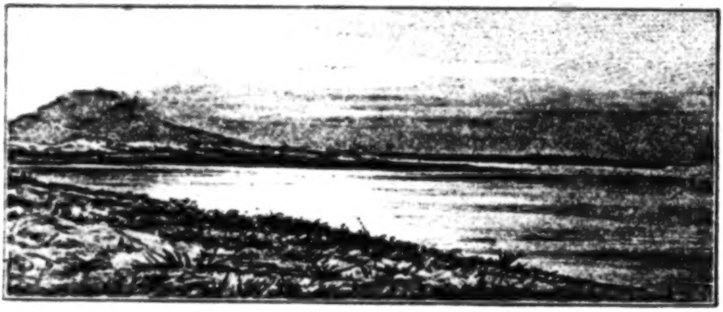
133 Not far inland from Abashiri there is a large lagoon, the Abashiri-ko; then, a few miles further north, another as large

—the Notoro-ko. The Abashiri Lake finds an outlet in a river 133
which goes by the same name of, and falls into the pretty Bay of Abashiri; but the Notoro-ko, as well as the larger lagoon of Saruma-ko, which one comes upon after having passed the two villages of Tukoro and Tobuts, open directly into the sea. The strong current and the tide often block the entrance of these lagoons, and the rising water finds an outlet in a different spot. These lagoons are separated from the sea by a long and narrow strip of sand-hill; and crossing the outlet always involves great danger if the unwary traveller does not choose the right moment. The tide creating a great inequality of level between the sea and the lake, it follows that at the opening of the lagoon the water either throws itself from the sea into the lagoon, or *vice versâ*, according to the ebb or flow, and makes a kind of whirlpool. The Saruma Lake being much larger than any of the others, while its mouth is much smaller, and underlaid with quicksands, the danger is even greater, and the safest way is always to get across in a boat at slack water. The Saruma Lake is about fifteen miles in length and from two to three miles wide. Its water is salt, and large oyster-banks are found in it. It is also a favourite [136]
resort for seal and mallard. In winter they can be killed in great numbers, but in the warmer months they are shy, and very difficult to approach. The south-western shore of the lake is thickly wooded, and has as a background a long range of high mountains with smaller mountains in front of it.

At Tobuts, a small village of a few huts, situated at the 574
mouth of the Saruma lagoon, I halted for the night. There 609
was a change in my diet that day, and I was entertained, or rather I entertained myself, to an oyster supper. They were [062]
enormous oysters, similar to those found at Akkeshi, but not very palatable. However, I was in luck that day, and not only did I have this oyster supper, but I actually was the hero of a tender little idyll. In this country surprises never come alone, and while I was sketching in the twilight to pass away the time, a tall slim figure of a girl came out of one of the huts. She had slipped her arms out of her robe, leaving the latter to hang from the girdle, and her breasts, arms, and the lower half of her legs were uncovered. She was pretty and quaint with her tattooed arms and a semicircular black

500 good-bye, I had to run to his help, for he could not get up again. Poor man! And when we reflect that in more civilised countries many people think themselves very ill and suffering when they have a pimple on their nose, or a cold in their head!

●133



SARUMA LAGOON.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

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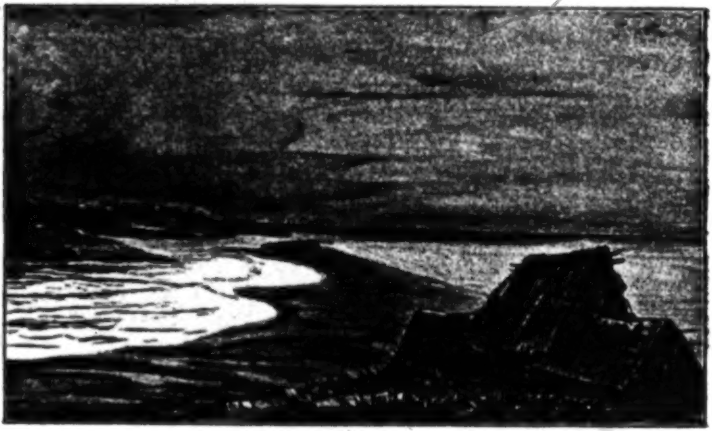

SARUBUTS, SHOWING RIVER-COURSE ALTERED BY DRIFT SAND.

CHAPTER XV.

On the North-East Coast—From Poronai to Cape Soya.

000 It was late in the evening when I arrived at Poronai.[1] Saruru,
[361] the last village I had passed, had only six Ainu and three
Japanese huts, and the nine or ten miles between there and
this place were most uninteresting. I was taken across one of
491 the quicksand rivers in the ferry by a lovely Ainu girl of about
291 twelve years of age. I have never seen a more picturesque
being than she was. She was partly dressed in skins, but half
her chest was bare; her wildly-curled black hair fell over her
[302] shoulders, and while gracefully paddling across the ferry she
occasionally threw back her head, thus shaking back the hair
that the wind had blown over her eyes.

142 I have often noticed how supple the children of savages are, and how like in ease and grace and unconscious rhythm their movements are to those of wild animals. Sometimes, to be sure, they have the jerky, quick, and ungraceful movements of monkeys, but as a rule their actions are unconsciously graceful. Of course, with our children such unconscious grace is rare at any time, even when found at all, as from the day when they

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[1] *Poro*, large; *nai*, stream.

136 Seals are very plentiful on these shores as far as Abashiri but the greatest number are found on the Saruma lagoon. In winter it is not difficult to come within reach of them, but even in September I saw many of them. They were, however, very shy, and when they caught sight of me instantly disappeared under water.

●133 A few miles from Poronai I came to a headland, and about one mile from it lay the small island of Chuskin.

The coast again, instead of being sandy, showed traces of its volcanic formation, forming beautiful cliffs and a rugged outline, rising in terraces at places, or cliffs of clay and gravel sediments, with reefs extending far out to sea, while below them stretched a beach of coarse sand or pebbles, strewn with enormous volcanic boulders. These terraces are wooded mostly with alder, Yezo fir, and beech.

Soon after crossing the Porobets River I came across the wreck of a sailing ship, which lay flat on the shore disabled and dismasted; and at last I reached Esashi. There I again noticed a curious fact, which may be of some interest to anthropologists; namely, that Yezo is mostly formed of Tertiaries and volcanic rocks, and that the Ainu are mostly to be found in regions of Cainozoic or Tertiary formation. In volcanic districts they are very scarce. This is curious, for it is a well-known fact that the typical life-form of Tertiaries is anthropoid apes, and it is a remarkable coincidence that we should find ape-like men populating the same strata.

From Esashi the coast is extremely rough and rocky for about eight miles. I had to take my famished pony up and down steep mountains rising directly from the sea in places where the beach was impassable. Owing to the lack of grass my wretched beast had but little to eat; and what with the danger of riding, and the miserable condition my pony was in, I had to walk most of the way and lead him. Shanoi, about thirteen miles further, came in sight—a group of wretched fishermen's huts; and from here the coast was somewhat better. The scenery all along is beautiful, especially looking back towards the Shanoi Mountains. I saw one or two abandoned huts blown down by the wind, but no people.

Near Shanoi the eruptive rocks and granitic cliffs suddenly

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

come to an end, as well as the mountainous character of the 133 country, and for fifteen miles, till one comes to Sarubuts, the country is pretty flat and swampy, with a thick vegetation inland of spruce trees. There is a small lagoon formed by the Tombets River, and which often has its mouth blocked by the quicksands, which cause it to overflow.

I left Sarubuts in pouring rain, following the trail along the 000 beach. The river forms a long narrow lake similar to that of Tombets, and at the back of it are terraces and high lands, but no very high mountains. Another wreck of a large boat lay in fragments on the sand, and after fifteen miles of very uninteresting scenery I arrived at Chietomamai, a group of four or five fishermen's huts. Here again the coast was rough, but my pony did not sink in the sand as it did on leaving Sarubuts, but it stumbled among large pebbles and stones as pointed as needles. Further on were grey and brown steep cliffs, which were extremely picturesque. The Mezozoic nature of this coast shows more distinctly between Chietomamai and Soya Cape, and a large rock emerging from the sea is both peculiar and picturesque with its numerous square sections. It is from this point that one gets the first view of Soya Cape. Going round a bay one passes a few fishermen's houses, and on the cliffs above them has been erected the Siliusi lighthouse. I cleared the Cape and rounded the bay on the other side, where I saw another wreck of a sailing ship dashed upon the rocks, making the scene a sad one. I still went on, and went round two or three smaller headlands, when the melancholy sight of a fourth wreck stood before me. This last ship had her stern out of the water, and a Turkish name was painted on it. Her appearance also was Turkish, and I was more than once puzzled as to what a Turkish ship could have been doing in the La Perouse Strait. Many months afterwards, on my return to Yokohama, but too late to be of any help to them, the sad story of the survivors of that ship was revealed to me. The mission of the ship in those far-off seas was a mysterious one. No one ever knew exactly whence she came, or whither she was bound. No one ever learned whether she had been disabled in a typhoon in the Chinese Sea, and had been drifted so far north by the strong currents, or whether the careless Turkish master had

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

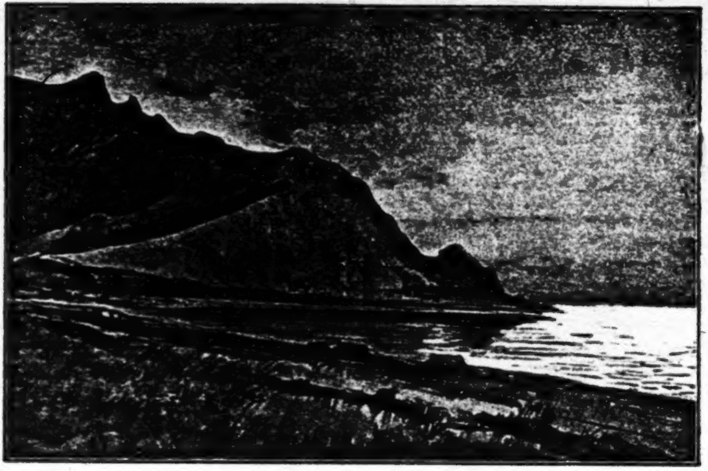
and my evidence, which probably might have saved the life of these men, was therefore useless. 000

But let us return to Soya Cape, where we have left the wreck.

The rapid current which comes through the Strait gives a horrid look to the water, and I have never seen the sea look so vicious. The natives of the small Soya village told me that it is impossible to cross over to Sakhalin, the high mountains of which, covered with snow and glaciers, I could see distinctly. The distance from land to land is about twenty-eight miles, but no small boat can get across without being swamped. They told me also that often dead bodies of Russians are washed on shore, probably unfortunate convicts who found their death in attempting to obtain liberty. H.M.S. "Rattler" was wrecked in 1868 on one of the numerous reefs near this Cape, so the record of Soya could hardly be more mournful. 133 ●

After the Cape has been well rounded one finds oneself in a bay opening due north. In the winter time this bay is completely blocked with ice, but the Strait itself is never entirely frozen, owing to the strong warm current from the Chinese Sea, which the Japanese call by the name of Kuroshiwo.

Soya village is a wretched place of thirty or forty sheds. A few planks, badly joined together, and with a kind of a roof over them, made my shelter for the night. Soya Cape is the most northern point of the north-east coast, and before we abandon it to move towards the south, along the west coast, it is important to mention the peculiar and conspicuous characteristic of the marked bending of watercourses in a south or south-easterly direction. They are forced that way by the drift-sand travelling along the coast from north-west to south-east with the Kuroshiwo current, which drift-sand is in such quantities as often to block altogether the mouths of some rivers, and form the large lagoons so common along this coast. The lack of harbours or sheltered anchorages, the inhospitable and unfertile shores, the quicksands, and the severe climate, besides the danger of being swamped and carried away by the overflow of a lagoon or lake, make this coast of little attraction for intending settlers or for pleasure-seekers.



MASHIKE MOUNTAIN.

CHAPTER XVI.

From Cape Soya to the Ishikari River.

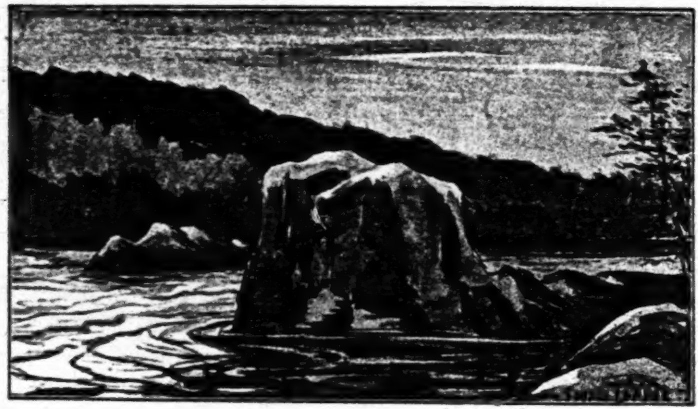
FROM Soya the coast forms a large bay, which opens due north, and which ends in Cape Soya on the eastern side and in Cape Nossyap on the western. Almost in the middle is the small village of Coittoe, and from this place, towering beyond the flat Nossyap peninsula, one can see Rishiri Island. Near the western part of the bay are some small hills, covered mainly with fir-trees. Wakkanai, a Japanese village, is on the west coast of the bay, and north of it is Cape Nossyap. From this cape is a lovely view of Rishiri and Repunshiri Islands. Rishiri is a volcanic cone 6,400 feet above the level of the sea. It has the identical shape of the famous Fujiama in Southern Japan, and rising as it does in graceful slopes directly from the sea, has the appearance of being higher than it really is. Repunshiri is hilly and partly of volcanic formation, but none of its peaks rise to a higher altitude than five hundred feet.

Rishiri is almost circular at sea-level, and it has no well-sheltered nor safe anchorages; but Repunshiri has one good

●133 anchorage on its north coast. Rishiri is about six and a half miles in diameter and twenty-five miles distant, directly west of Cape Nossyap; Repunshiri is eleven miles long, about four and a-half wide, and eleven miles distant to Ikaru, its nearest point east on the Yezo coast. As the Kuriles are a continuation east of the volcanic zone of Yezo, there is no doubt that Rishiri and Repunshiri are the terminus of the same volcanic zone at its north-west end.

000 From Wakkanai a new horse-track has been opened to Bakkai, on the north-west coast. The ride for the first eleven miles was uncomfortable, as my pony, a worn-out brute, sank up to its belly in the mud; but in due course I came to the hilly part, and after having gone up one steep pitch and down another for a considerable distance, I rapidly descended a precipitous bank, and followed the soft sandy beach till I reached Bakkai. Here there is a large and peculiar stone, which the Ainu say resembles an old woman carrying a child on her back. It stands perpendicularly out of the ground at a great height, and it is of a rich dark-brown colour. If the north-east coast was barren and deserted, the western shore of Yezo was even yet more desolate. For thirty or forty miles, as far as the Teshio River, the beach was strewn with wrecks and wreckage. Here you saw a boat smashed to pieces; there a mast cast on the shore; further on a wheel-house washed away by the waves; then the helm of a disabled ship. It was a sight sad enough to break one's heart, with all the tragic circumstances it suggested.

Between Bakkai and Wadamanai especially, I do not think that one can go more than a few yards at a time without being reminded by the wreckage which is strewn thick on the coast of some calamity. A white life-boat, with her stern smashed, lay on the sand helpless to save, and as a kind of satire on her name; and at Wadamanai, a large Russian cruiser, the "Crisorok," dismasted and broken in two, lay flat on the beach half covered with sand. Her bridge had been washed away and her deck had sunk in. Some of the bodies of her gallant officers and crew had been washed on shore by the sea. No one knows in what circumstances the ship was lost, but it is probable that during last winter, when she came to her ill-fated end, her rigging and sails got top-heavy with ice, and that she



133●

THE KAMUIKOTAN RAPIDS.

CHAPTER XVII.

The Ishikari River.

ON the north side of the mouth of the Ishikari River is an 361 Ainu village called Raishats. Its inhabitants are not natives 167 of this island, but were imported by the Japanese Government from Sakhalin when it was exchanged with Russia for the Kuriles.

At the entrance of the river, and close to this village, another 000 wreck — of the "Kamida Maru" — a schooner, ended the mournful list of disasters on this inhospitable coast.

The Ainu of Raishats are different in some ways from the 142 Yezo Ainu proper. They call themselves Kraftu Ainu, 184 "Kraftu"[1] being the Ainu name for Sakhalin. Their skin is of a lighter colour; but the principal difference is in their eyes and eyebrows. The Kraftu Ainu have eyes of the Mongolian type, though larger, while the Yezo Ainu have not; and their eyebrows have a very pronounced curve near the nose. Most of the women seemed to suffer from consumption, and [164] the men also did not seem as strong as the other Ainu. The 304 women tattoo on their lips a small square pattern instead of the long moustache, and most of them have now adopted 291 Japanese *kimonos*, or else wear gowns similar to those of 177

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[1] Sometimes also pronounced *Krafto*.

000 "No, your honourable," said he, drawing in his breath.

"You did not look for it in the right place," said I, and up to this day the landlord does not know where the right place was.

886 The Ishikari is one of the great salmon rivers of Yezo. About the end of September the salmon enter the river to spawn. They are in such abundance then that the stream is crowded thick with them, and it is quite sufficient to have a hook fastened to a stick to pull out a large fish each time it is dipped into the water. Millions of fine salmon are caught within a few days, and the banks of the river are packed with dead fish, while the whole population is occupied in splitting open each fish, taking out its inside, for preservation.

The same method of netting as is practised for sardine fishing is employed for salmon. Eighteen or twenty excited men vigorously row the boats out into mid-stream, and after describing a semicircle, return to the bank. The nets are hauled in, the fish flung out on the river banks, and the same process begins *de novo*. A man in a "dug-out" watches when the salmon are more or less plentiful, and signals for the boat to start, while he himself spears them with a harpoon. At the right time of the year as many as 1500 or 2,000 and more good fish are caught each time the net is hauled in. This grand take of course only lasts a few days.

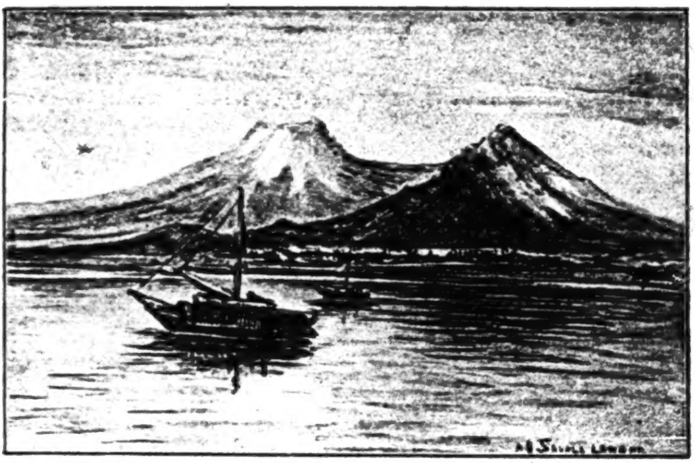
Though good, the Yezo salmon has none of the fine qualities of the salmon of northern European rivers, and it is not quite so good as that of the Canadian rivers. It does not keep so well, and in colour is much lighter than our salmon.

● 133 The Ishikari River opens to the north, and runs parallel to the coast, leaving a flat tongue of sand between it and the sea. Following the course of the stream against the current, it goes winding south, then sharply turns to the south-east, following this direction for about fourteen miles. Then again it winds up to the north, and then to the east for a distance of over one hundred miles, where its source lies in the very heart of Yezo.

The Ishikari carries a large body of water, and it is nine hundred and twenty feet wide near its mouth. Its "drainage area" has been estimated to be over three thousand square miles, including mountain slopes, while the actual valley does not; in my opinion, exceed eight hundred square miles. The 133 river receives many affluents, of which the most important are the Rubeshibe, Chupets, Piegawa, the Sorachi River, and the Toyohira on its south side, and the Uriugawa on its north side. Near the coast the valley is wooded mainly with scrub oak, but further inland its banks are heavily timbered. The Sorachi River is the most important affluent on the south side. It is navigable for "dug-outs" and small sailing boats for some considerable distance. At Sorachi one strikes the new road which leads from the Poronai coal mines to Kamikawa, where the site has been chosen for the intended new capital of Hokkaido.

The road between Sorachi and the latter place not being metalled, was exceedingly bad owing to the heavy rains, and my pony continually sank in mud up to his belly. The road follows the course of the Ishikari River more or less; and in the woods is a military settlement like those we have seen near Nemuro and Akkeshi. At Otoyebukets the traveller must change horses. About eight miles further on one reaches the Kamuikotan rapids, a poetic spot: huge rocks in the water, violently rushing between and over them, form pretty waterfalls. The Ainu occasionally shoot down these rapids in their "dug-outs," and remains of these are to be seen here and there smashed on the rocks. From this point the road rises almost all the way, and the wayfarer must cross over the hill range, from the top of which the whole plain of Kamikawa can be seen, in the upper basin of the Ishikari, which, winding like a silver snake, intersects the flat valley.

Descending the hill on the other side, I reached the future capital of Hokkaido. It is indeed a town of the future, for at the present moment there are only five houses, if I may call them so. The site of this embryo metropolis is by the Chubets River; and on the hill called Nayosami I was told a palace for the Emperor is to be erected. However, they were not certain about it yet. It is a pretty hill, almost in the centre of the large plain, and from the top of it one gets a lovely view of a volcanic cone standing in front of you to the south. Near this hill the new road turns sharply almost at a right angle, and two miles further some *Toudens* have been

133 

KOMATAGE VOLCANO, VOLCANO BAY.

CHAPTER XIX.

Completing the Circuit of Yezo—The End of my Journey.

162 OSHAMAMBE is a group of seventy houses, just midway between Mororran and Mori. The Ainu of this bay are poor specimens of their race, as most of them have intermarried with Japanese. They are, however, those most talked about by Europeans, for they are of easy access to globe-trotters.

They are mostly half-castes, and even second and third crosses; wherefore it is no wonder that the incautious travellers who have written on the Ainu, studying only these easily-visited specimens, have discovered in them a remarkable likeness to the Japanese!

The fact that I was rapidly nearing the end of my trip half filled me with pleasure, yet pleasure mingled with regret. It was nearly six weeks now since I met with the accident to my foot, and I was decidedly better. The cold weather had greatly contributed to this improvement of my condition; and had it not been for my bone which kept sticking out of my skin, I should have considered myself in fine case. I could hop along with my self-made crutch and my stick, and when riding

000 to your petitions. In the next room another Japanese, with less depraved fingers, but with a more wicked face, was dressed in European clothes, and was apparently giving a sermon, and sure enough he proved to be a native Christian minister!

"Hallo!" said I to the landlord; "what does all this mean?"

"Oh," said he, smiling—for Buddhism teaches you not to show pain—"my old mother is dead. You saw her when you were here before. She died yesterday, and as she was formerly a Buddhist and had become a Christian, I have now got some Buddhist *bonzes* and a Christian minister to pray for her, for I want her to be happy in the other world."

"But do you not think," I replied, "that so much praying of different kinds might interfere with her happiness?"

"Oh, no, your honourable," he said quickly, "I have paid the *bonzes* and the clergyman in advance, and the gods cannot get angry now!"

It was curious to notice the competition between the representatives of the two different creeds.

On the one side the Christian shouted his prayers and sang his hymns in a stentorian voice, to put the *bonzes* in the shade and get the start of them in the contest; and on the other side these rattled on the wooden bells with all their might, so that their prayers should be heard first. I was more than happy when this religious race was over, and I was allowed a few hours' rest.

Instead of going straight to Hakodate by *basha* by the road I had already once traversed, I followed the coast in a south-easterly direction towards the volcano of Esan.

•133 Near Usushiri, some two miles inland, are the hot springs of Obune, where, in a picturesque gully surrounded by mountains, are two dirty shanties for the benefit of those who wish to take the waters. At Isoya, five miles north of this place, similar springs are found, and three and a half miles south-east of Usushiri still more can be seen at Kakumi. The latter place is a picturesque little spot, with its three old sheds and the steaming bath-room framed in the multi-coloured foliage of trees with their lovely autumn tints. A clean path a few hundred yards long leads from the coast to the springs, and a track across the mountains is found between that place and Hakodate; also another leading from Obune to the latter 133● port. By both these tracks a most lovely view of Hakodate Bay can be obtained when the summit of the mountain range is reached. From Kakumi the coast-line is wretched for travelling, set thick as it is with stones as sharp as knives, while the waves continually wash over the narrow beach, drenching the wayfarer to the skin.

I reached Otatsube, a group of a few fishermen's huts; and 080 as there is no traffic whatever along this coast, there were no regular tea-houses. Unfortunately for me, the British Squadron in the Pacific had spent the summer at Hakodate, and the ships had often gone for gun-practice somewhere near this place, scaring the natives to death, and furthermore angering them against foreigners in general, for they said the report of the guns frightened away all the fish. When I asked for food and offered money for it, they flatly refused me, saying contemptuously,—

"You foreigners come and scare all the fish away, and now you shall die of starvation before you shall get food from us. We do not want your money. We are rich."

And so I was held responsible for the doings of Her Majesty's fleet, which until then I did not even know had been in those waters!

At Furimbé, the next small village, only a few miles further on, my experience was even more unpleasant. Not only would they not give me food, but they would not shelter me for the night in any of the houses; and many of the fishermen, taking advantage of my wretched condition, were impudent to such a point that I thought we should have come to blows.

It was getting quite dark, and I was fearfully hungry and exhausted. The only course open to me was to push on, and see if I could come across some other hut where the owners were not so churlish. As it turned out, for the first time since I had been in Hokkaido I had some good luck that night!

A few hundred yards from this Japanese village, among the trees, was a little wooden shrine. Through the grating of the door I caught sight of offerings of cakes and rice which the religious fishermen had deposited on the kind of altar, probably to appease the angry gods, and induce them to fill the sea with

000 fish again. The door of the shrine, as is usual in country places in Japan, was not locked, but a small outside bolt was all there was to keep it closed. I had no difficulty in entering. The night was a terrible one. The rain was pouring in torrents, and having had nothing to eat all day, I felt I had not the strength to go another yard. "After all," I said to myself, "the home of the gods, Japanese or not, is good enough for me. So is this supper," I soliloquized, swallowing now a white cake, now a red one, then a green one, till nothing but the empty vessels were left. "Delicious" was my last word, when, smacking my lips over the last green cake, I proceeded to make myself comfortable for the night. It is needless to add that I left very early in the morning, when the first rays of light broke the dimness of the night, and I dare say that, for the sake of morality, I ought to add that I was sorry for committing the sacrilege; but I was not—indeed I was not!

● 133 The mountain track continued, rough and steep in many places, and the autumn tints on the foliage were lovely, though not as varied as those of Northern America. Past Todohotke another volcano, the Esan, stared me in the face. Its crater, or rather its craters, for there are several, are not on the summit of the mountain, which is well rounded, but nearly halfway down its western slopes. Accumulations of very
135 pure sulphur are deposited in and around these craters, and a continuous rumbling can be heard inside the mountain. The craters eject sulphurous vapours, and molten lava bubbles up as if in gigantic caldrons, congealing at the mouths of the craters and cracking with the extreme heat.

The coast-line is precipitous and almost impassable round Cape Esan, therefore the track leads over the mountain. The altitude of Esan is 1740 feet above the sea-level, but owing to its rising directly from the sea it has the look of a much more lofty mountain. Komagatage, near Mori, is 4,011, or more than double the height of Esan, while Makkarinupuri volcano, or Shiribeshi Mountain, as others call it, about forty-five miles south-west of Sappro, and ten miles north of Toya Lake, reaches an altitude of 6,440 feet.

Iwaonobori, which I passed on the north coast in this latter part of my journey, is 3,374 feet. Usu, on Volcano Bay,

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

1868 feet. Tarumai, directly south of Sappro, only reaches a height of 2,800 feet. 133

When this volcanic part of the coast round Esan Cape is passed the track becomes easier and flatter. One comes again to the sandy beaches, and the coast is lively with numbers of fishermen's huts, and a couple of villages like Shirikishinai and Toi. One day's journey on horseback from here takes you to Hakodate. The Hakodate Peak can be seen in the distance to the west; and only a few more hours, only a few more miles, and I should be in civilisation, I should see a few European faces, and I should hear English spoken again. 600

As I approached the sandy isthmus, and the peak grew bigger before me, I wondered what had been going on in the world, and what news I should receive of my dear ones. I imagined myself already devouring with my eyes the hundreds of letters which must have been amassed at Hakodate, waiting for me during the many months I had been away. I imagined myself half buried in newspapers months old, anxiously reading the news of the world. I hurried on my pony, I crossed the sand isthmus—and there I was in the lively streets of Hakodate, gazed at by the astonished Japanese, who, I believe, were more than a little amazed—perhaps scandalised—at my turn-out.

Such as I was, and before I went to the Japanese tea-house, I called at the Consulate for my correspondence. Her Britannic Majesty's representative, who knew me well enough, was more than thunderstruck when I appeared before him in such a strange attire. He was smoking a pipe, and he almost let it drop, such was his surprise.

"Who are you?" he feebly exclaimed, looking me all over from head to foot. "Surely you are not Landor?" he said when I told him my name.

"I believe I am," I answered, "and I have come to trouble you for my letters."

"Oh, none have come; we have none," he said drily.

And now that I was not quite so well dressed as when I had called on my arrival at Hakodate from Southern Japan, he seemed anxious to see me off the premises as soon as possible, I dare say for fear lest I should expire on his doorstep.

INTRODUCTION

by Hitoshi Watanabe

THE AINU are the aboriginal people of Hokkaido, 101
southern Sakhalin, and the Kurile Islands. They have 161
been noted for their hirsute bodies, wavy hair and long
heads. In 1939 the Ainu population of Hokkaido was estimated at 142
160,000, and there had probably been little change since 1854.
There were possibly another 10,000 scattered in the other
islands.

Hokkaido is an island of about 30,000 square miles, situated 131
north of the main Japanese island of Honshu, between 41° 30′ N.
and 45° 30′ N. and 140–145° E. The northern end of Hokkaido is
about twenty nautical miles away from Sakhalin, and to the north-
east the Kurile Islands stretch away towards Kamchatka. The 132
climate of Hokkaido is sub-arctic; yearly mean temperature varies
between 5·2° C. and 7·6° C., with a long snow season from
November to May. The island is well wooded with fir, spruce, 137
birch, oak and elm. Most of the rivers rise in a range of mountains 133 ●
which runs through the centre of the island from north to south.
Grizzly bear and deer are found in the mountains, and salmon run 136
in most rivers from May till October. In the past the Ainu lived 22
mainly by hunting and fishing, and also collected wild plants and
berries.

Contact between the Ainu and the Japanese is of long standing 648
and has taken different forms. Before 1599 contact must have been limited. In 1599 Japanese who had established their headquarters in the south-western end (Matsumae) of Hokkaido were recognized as the Japanese Matsumae clan by the Tokugawa Shogunate. They were given rights of ownership in this and the adjacent area as the clan territory (Matsumae-chi). Settlement of Ainu in the area was

531
302
142
292
782
755
516
[352]

● [133]

Fig. 1. The *ekashi* makes a preliminary prayer to Kamui Fuchi.
Fig. 2. At the river bank, the *ekashi* calls on the good *kamui* of the home to fight against the evil *kamui*.
Fig. 3. The *ekashi* invoking Mintushi Kamui (a water spirit).

PLATE XVII. EXORCISM RITES.

[p. 78, (A)]

755
291
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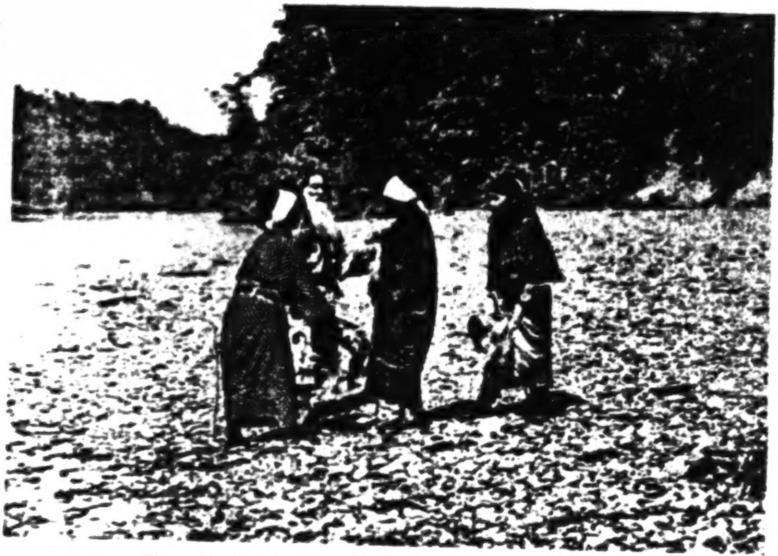

Fig. 1. Purification of patient by beating at the river bank.

415
291
845
755

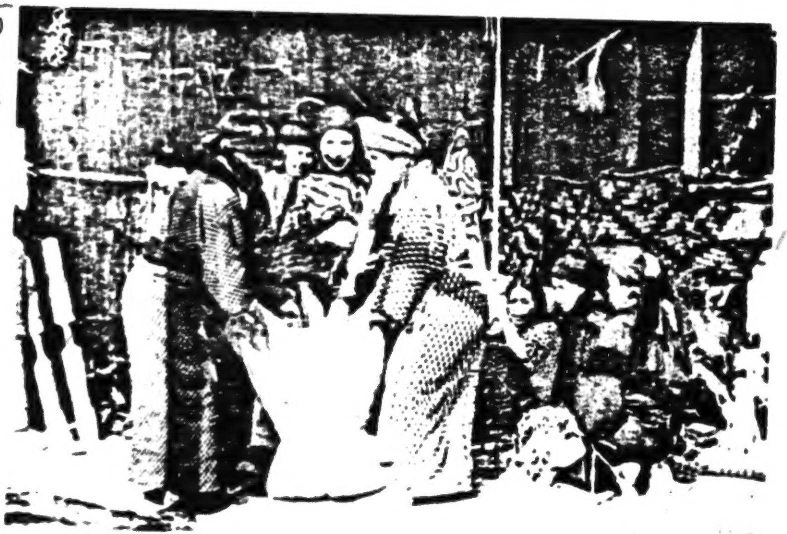

Fig. 2. Thumping the wooden mortar so that its spirit may relieve woman in difficult labour.

PLATE XXII. EXORCISM RITES.

[p. 78, (F)]

102
103
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361
224
226

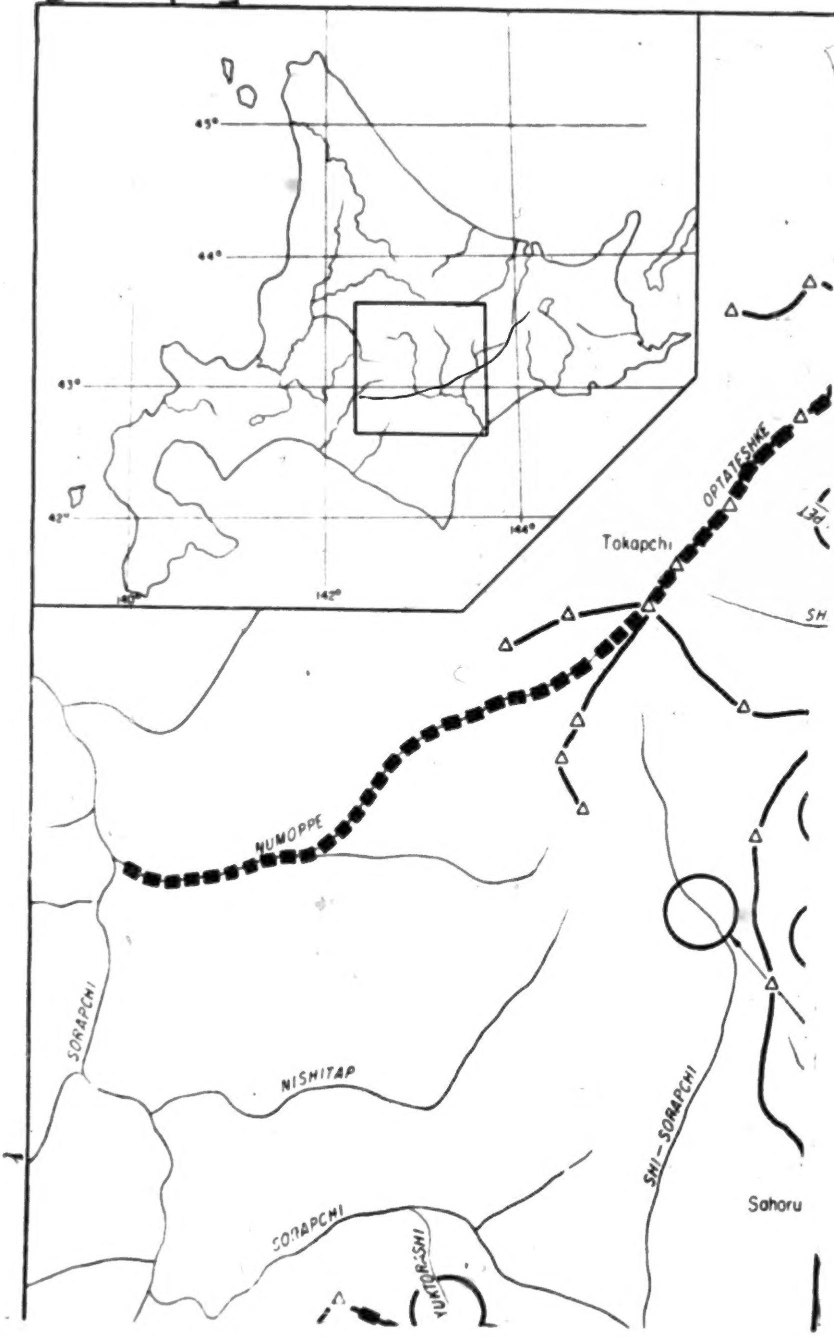
A	B	C	D
E	F	G	H

Chart of Positions of End Map
[Facing End Map]

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

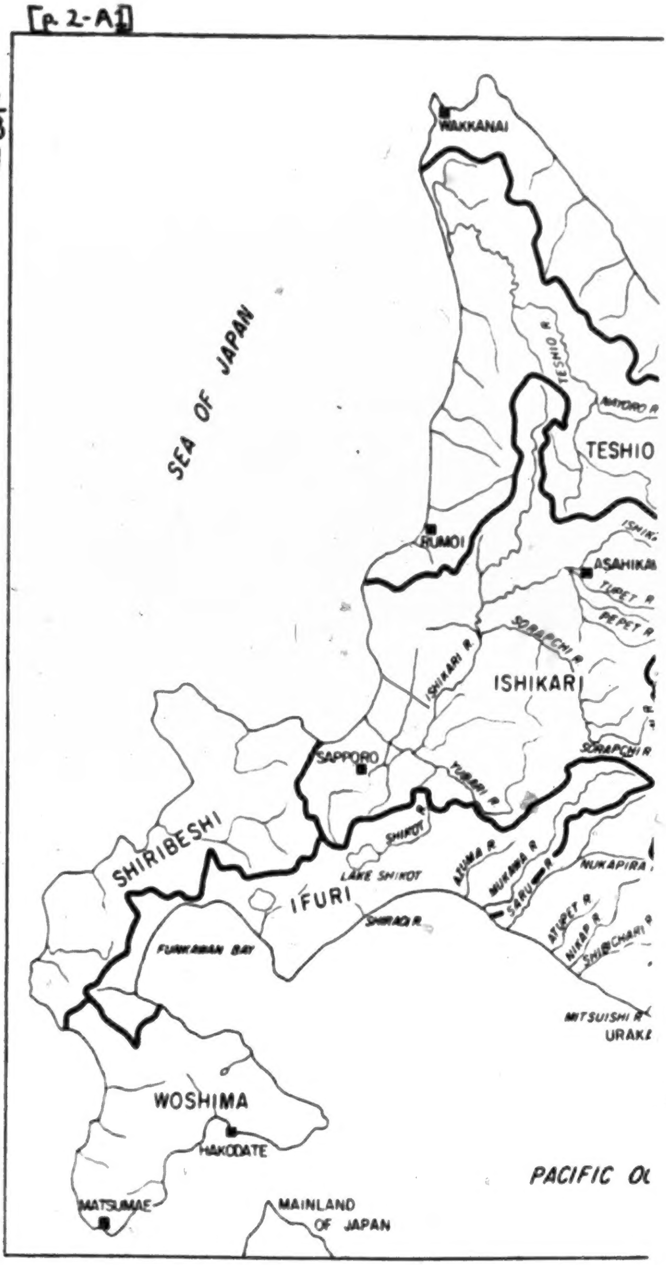
[End map-A]

102
103
133 •
361
224
226


45°
44°
43°
42°
140°
142°
144°
OPTATESHKE
Tokapchi
SH
NUMOPPE
SORAPCHI
NISHITAP
SHI-SORAPCHI
Sahoru
SORAPCHI
YUKTORASHI

[p. 2-A1]

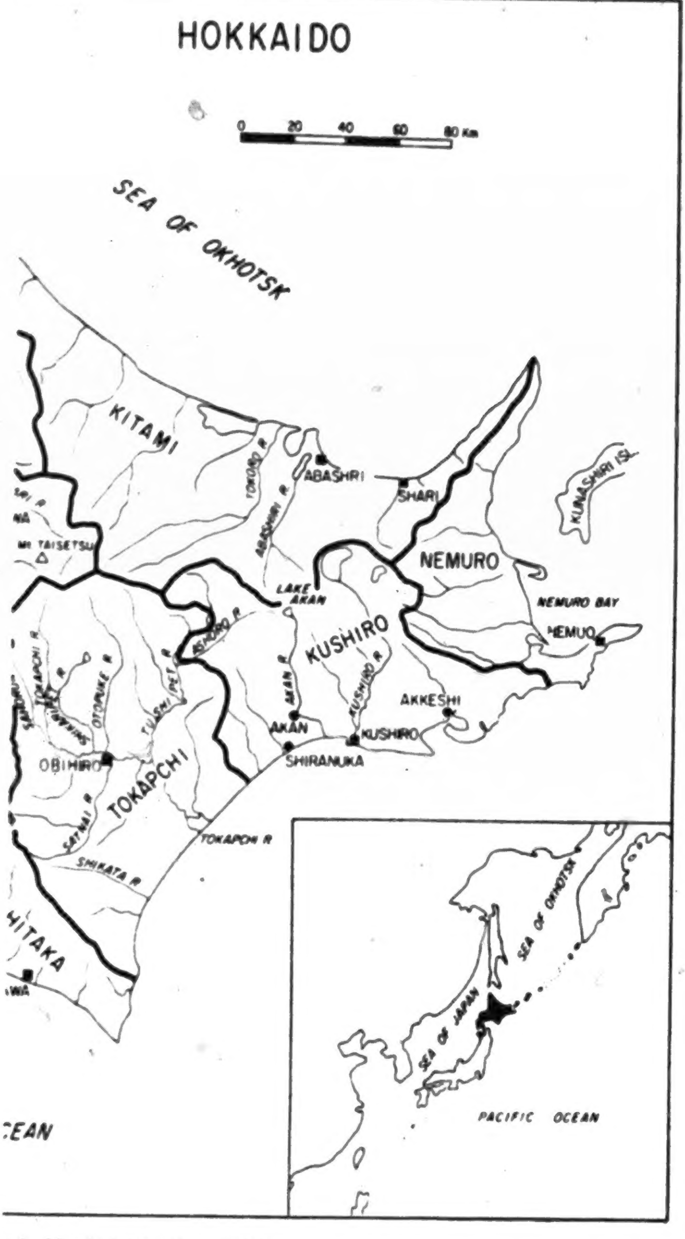
102
● 133
631


WAKKANAI
SEA OF JAPAN
TESHIO R.
NAYORO R.
TESHIO
RUMOI
ISHIK
ASAHIKA
TUPET R
PEPET R
SORAPCHI R.
ISHIKARI R.
ISHIKARI
SORAPCHI R
SAPPORO
YUBARI R.
SHIKOT R.
SHIRIBESHI
LAKE SHIKOT
AZUMA R.
MUKAWA R.
SARU R.
NUKAPIRA
IFURI
SHIRAOI R.
ATUPET R.
NIKAP R.
SHIBICHARI R
FUNKAWAN BAY
MITSUISHI R
URAKA
WOSHIMA
HAKODATE
PACIFIC OC
MATSUMAE
MAINLAND OF JAPAN

Map. 1. Rivers of Hokkaido a

[p.2-A2]

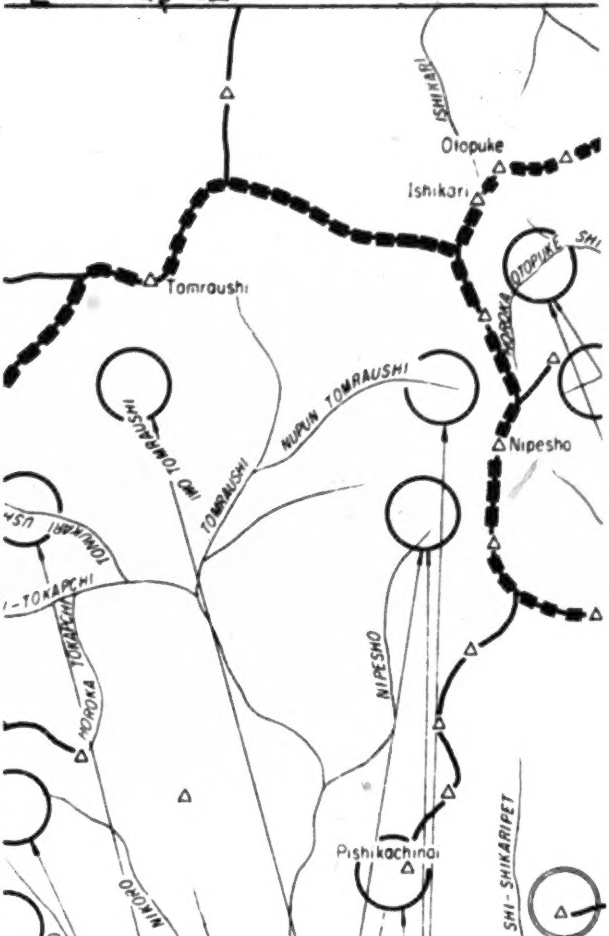
102
133 ●
631


HOKKAIDO
0 20 40 60 80 Km
SEA OF OKHOTSK
KITAMI
TOKORO R.
ABASHIRI
ABASHIRI R.
SHARI
KUNASHIRI ISL.
NEMURO
NEMURO BAY
MT. TAISETSU
LAKE AKAN
ASHORO R.
KUSHIRO
AKAN R.
KUSHIRO R.
AKKESHI
AKAN
KUSHIRO
SHIRANUKA
TOKAPCHI R.
OTOFUKE R.
TUSHIPET R.
OBIHIRO
TOKAPCHI
SATNAI R.
SHIKATA R.
TOKAPCHI R.
HITAKA
CEAN
SEA OF JAPAN
SEA OF OKHOTSK
PACIFIC OCEAN

nd old administrative divisions.

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

[End map-B]


ISHIKARI
Otopuke
Ishikari
OTOPUKE SHI
Tomraushi
HOROKA
NUPUN TOMRAUSHI
IWO TOMRAUSHI
TOMRAUSHI
Nipesho
TOMUKARI USH
-TOKAPCHI
HOROKA TOKAPCHI
NIPESHO
Pishikachinai
SHI-SHIKARIPET
TOHMAPET
PANAKUSH SAHORO
PANKE NIKORO
PENKE NIKORO
TOKAPCHI
PENNAI
SHIKARIPET
KAMUIROKI
SARUNNAI
HONNARAKKI
SARUNNAI

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103
133 ●
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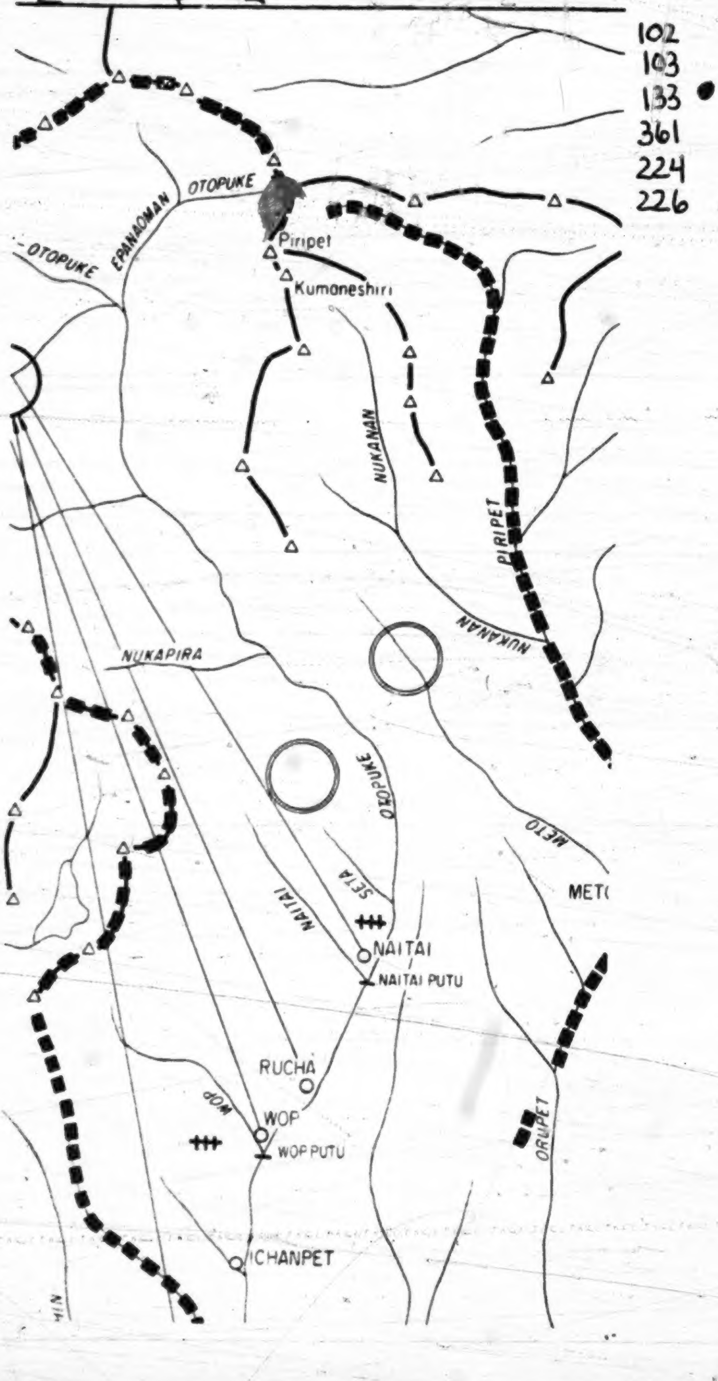
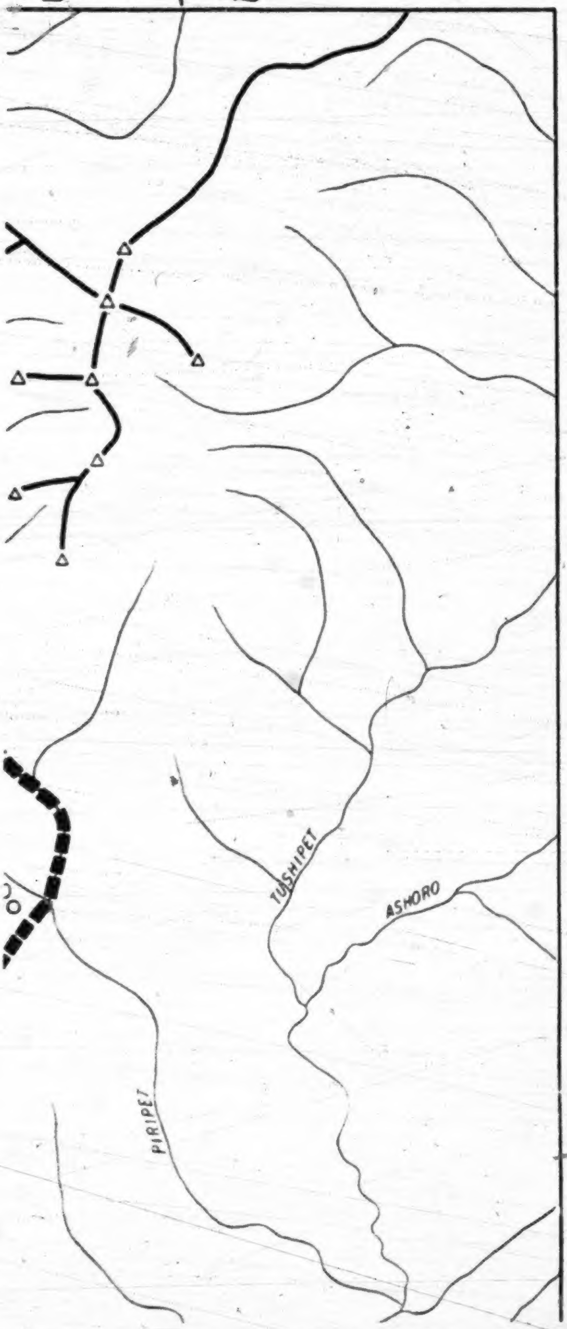
11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

[End map - C]


102
103
133 ●
361
224
226
OTOPUKE
EPANAOMAN
OTOPUKE
Piripet
Kumaneshiri
NUKANAN
PIRIPET
NUKANAN
NUKAPIRA
OTOPUKE
METO
METO
SETA
NAITAI
NAITAI
NAITAI PUTU
RUCHA
WOP
WOP
WOP PUTU
ORUPET
ICHANPET

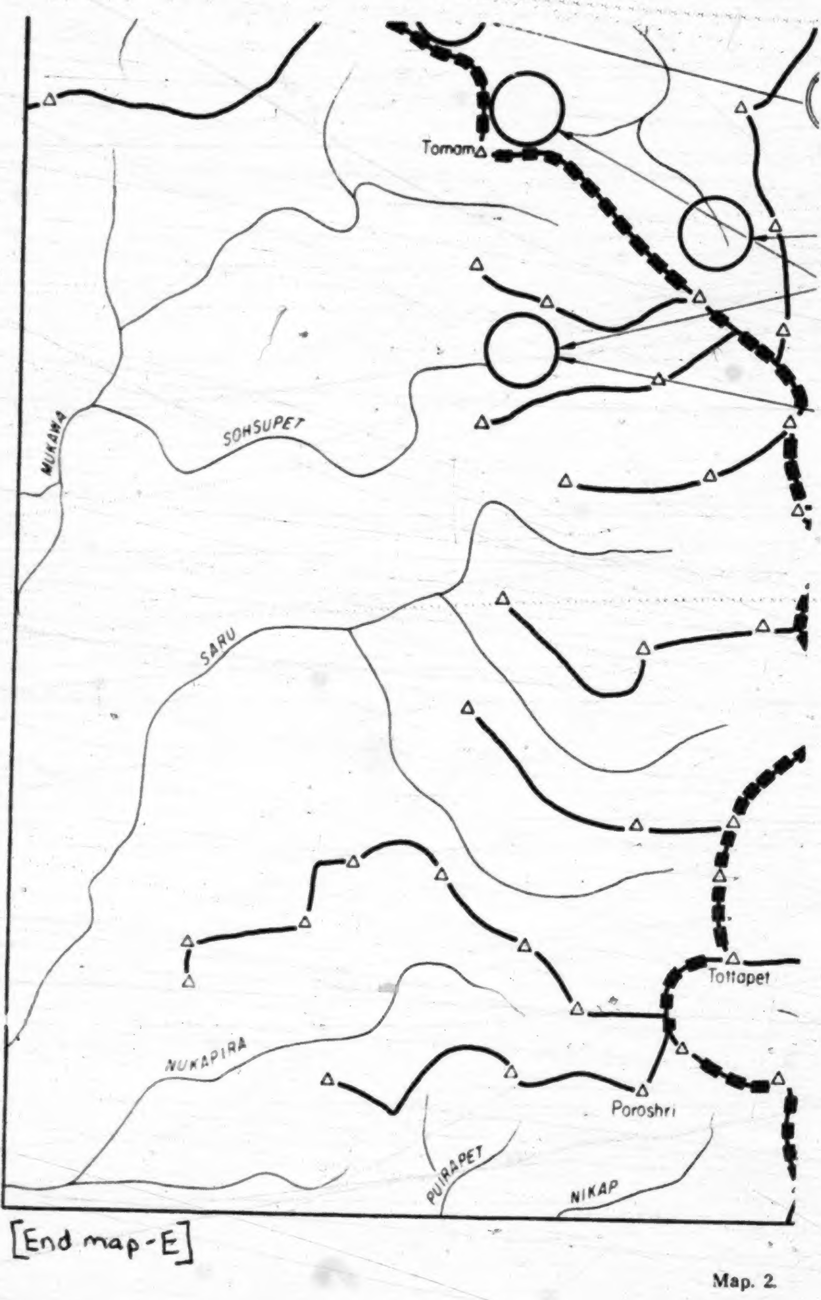
11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

[End map-D]


TUSHIPET
ASHORO
PIRIPET

102
103
133 ●
361
224
226

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6


Tomam
MUKAWA
SOHSUPET
SARU
Tottapet
NUKAPIRA
Poroshri
PUIRAPET
NIKAP

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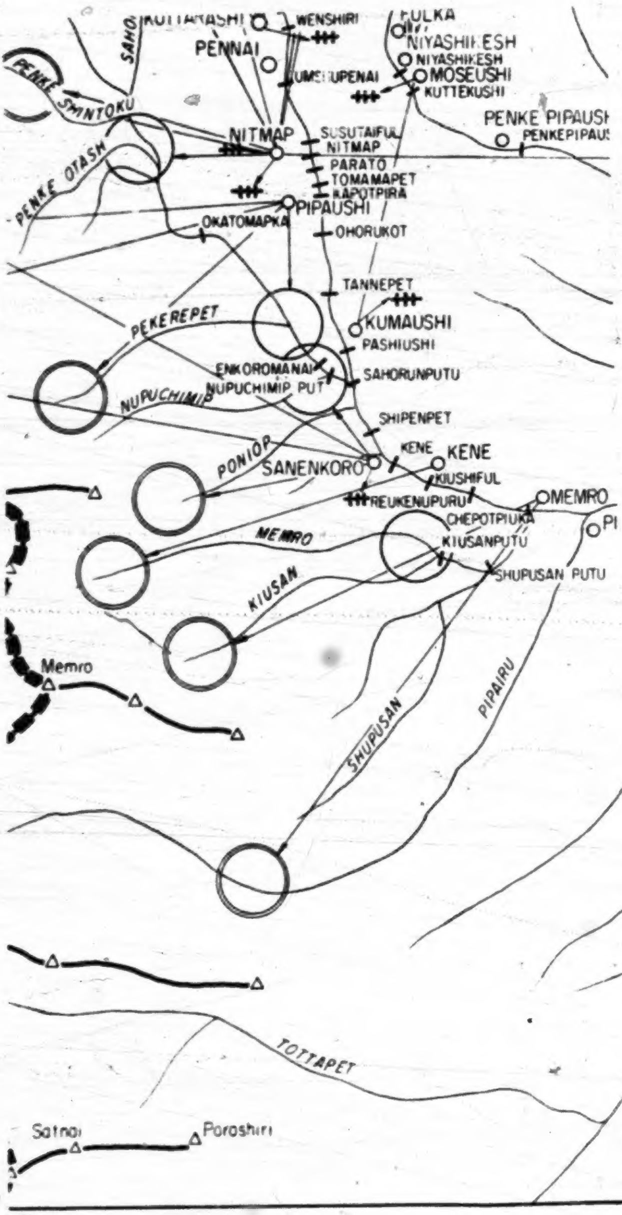
103
133 ●
361
224
226

[End map-E]

Map. 2.


SAHO
KUTTARASHI
WENSHIRI
FULKA
NIYASHIKESH
PENNAI
NIYASHIKESH
MOSEUSHI
UMSHUPENAI
KUTTEKUSHI
PENKE
SHINTOKU
PENKE PIPAUSHI
PENKEPIPAUS
NITMAP
SUSUTAIFUL
NITMAP
PENKE OTASH
PARATO
TOMAMAPET
KAPOTPIRA
PIPAUSHI
OKATOMAPKA
OHORUKOT
TANNEPET
PEKEREPET
KUMAUSHI
PASHIUSHI
ENKOROMANAI
NUPUCHIMIP PUT
SAHORUNPUTU
NUPUCHIMIP
SHIPENPET
PONIOP
KENE
KENE
SANENKORO
KIUSHIFUL
REUKENUPURU
MEMRO
CHEPOTPIUKA
PI
MEMRO
KIUSANPUTU
SHUPUSAN PUTU
KIUSAN
Memro
SHUPUSAN
PIPAIRU
TOTTAPET
Satnai
Poroshiri

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Distribution of Ainu settlements, hunting and fishing huts, and oth

[End map-F]

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

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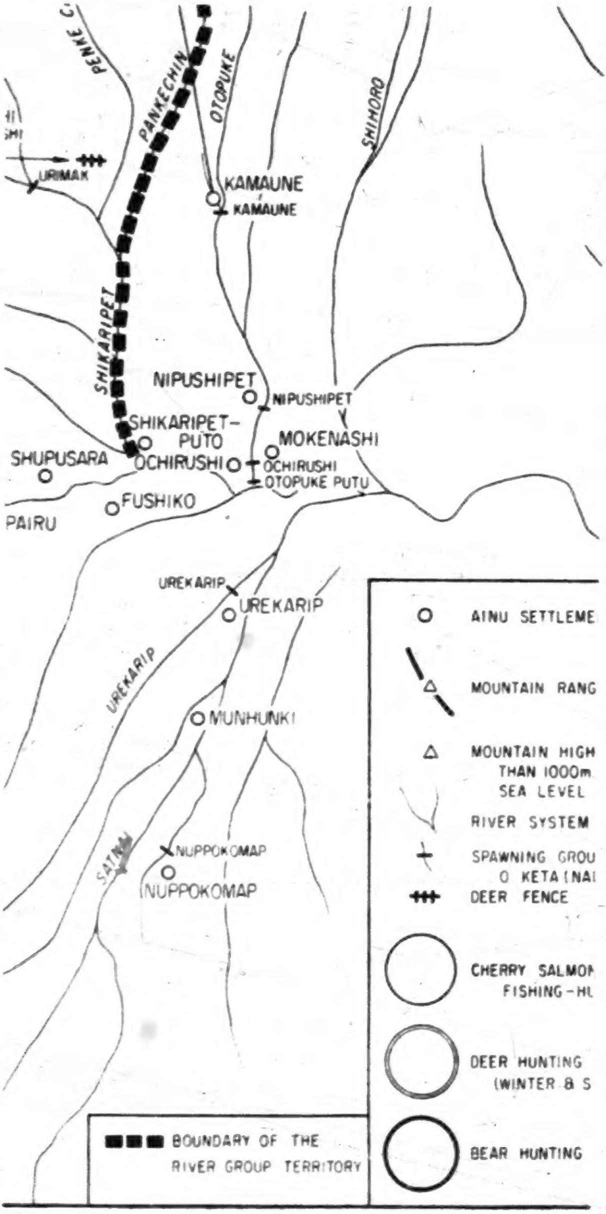
PENKE C
PANKECHIN
OTOPUKE
SHIMORO
URIMAK
KAMAUNE
KAMAUNE
SHIKARIPET
NIPUSHIPET
NIPUSHIPET
SHIKARIPET-PUTO
MOKENASHI
SHUPUSARA
OCHIRUSHI
OCHIRUSHI
OTOPUKE PUTU
FUSHIKO
PAIRU
UREKARIP
UREKARIP
UREKARIP
MUNHUNKI
SATNAI
NUPPOKOMAP
NUPPOKOMAP
AINU SETTLEME
MOUNTAIN RANG
MOUNTAIN HIGH THAN 1000m SEA LEVEL
RIVER SYSTEM
SPAWNING GROU O KETA (NAI
DEER FENCE
CHERRY SALMON FISHING-HU
DEER HUNTING (WINTER & S
BEAR HUNTING
BOUNDARY OF THE RIVER GROUP TERRITORY

er gathering sites. The upper Tokapchi Valley.

[End map-G]

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

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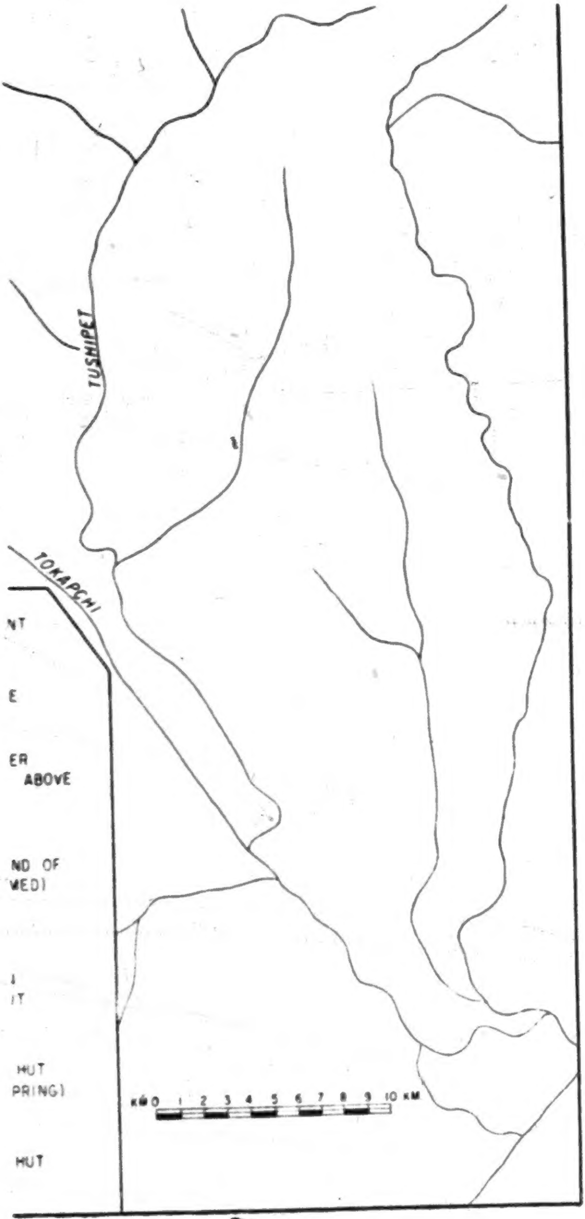
TUSHIPET
TOKAPCHI
NT
E
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ABOVE
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HUT
KM 0 1 2 3 4 5 6 7 8 9 10 KM

[End map-H]

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

[p.1]

I

INTRODUCTION

The Ainu in Hokkaido.

101 The Ainu are an aboriginal people living in Hokkaido, southern Sakhalin,
131 and the southern part of the Kurile Islands (Teikoku Gakushi-in, ed., 1944a,
142 p. 7). They have been noted for their hirsute bodies, wavy hair and narrow
161 heads. They number about 17,000 (ibid., p. 7). The Ainu population of Hokkaido
was estimated in 1940 at about 16,300 (Natori, 1945, p. 280), a figure
which has remained almost stable since 1854[1].

191 Hokkaido is an island of about 77,900 square kilometres (Tokyo Temmon-dai,
ed., 1954, Sect. Geogr., p. 7), situated north of the Japanese mainland between
circ. 41°30′N and 45°30′N and circ. 140°E and 146°E. The northern tip
of the island is about 40 kilometres away from Sakhalin and to the northeast
132 of the island the Kurile Islands stretch away towards Kamchatka. The annual
means of temperature for the years 1921-1950 vary from 5.2°C. to 8.5°C.
in different areas in Hokkaido (ibid., Sect. Meteol., p. 8). There is a long
season of snowfall from October to May (ibid., Sect. Meteol., p. 34 and pp.
36-42) (in Obihiro on the middle Tokapchi, from November to May). The
monthly mean temperatures in the island for the years 1921-1950 indicate
below 0°C. for the four months from December to March[2]. Apart from some
local differences, at least in Obihiro on the middle Tokapchi, this is roughly
the period of base snow which covers the ground through the winter (Obihiro
137 Sokkō-sho, 1959, p. 8 and p. 24). The island is well wooded: the southwestern
part is rich in latifoliate trees represented by beech while the northeastern
part abounds in coniferous forests, the representative species being firs,
Abies sachalinensis and Picea jezoensis (Miura, 1933, p. 275 and p. 278)[3].
133 From north to south through the centre of the island runs a range of hills
and mountains the highest of which is Mt. Taisetu, 2290 metres above sea-level
and in which the main rivers of Hokkaido have their sources. Among
these rivers, the longest is the Ishikari (365 km), followed by the Teshio (306
km) and the Tokapchi (196 km) (Tokyo Temmon-dai, ed., 1954, Sect. Geogr.,
136 p. 27). In most of these rivers there are successive runs of salmon, Oncorhynchus
masou and 0. keta, from early summer to early or mid-winter (Oya,
1954; Mihara et al., 1951). Among larger land mammals in Hokkaido are
brown bear, Ursus arctos, and deer, Cervus nippon (Hatta, 1911; Inukai,
433 1933, 1934 and 1952)[4]. The Ainu exploited these resources by hunting and
fishing, and also collected wild plants.

224 over hills and plains. The Ainu might have caught them, if they so wished,
221 in any season. But summer was the time devoted to fishing and collecting;
[825] besides, summer meat and skins were not much valued because they believed
that summer meat was not greasy enough, summer furs did not keep warmth
well and both were more easily infested by vermins (cf. Inukai, 1943, pp.
[262] 16-7); usually neither deer nor bear was chased in summer. As an item of
[237] food, venison was of greater importance than bear flesh. Deer skins were
[439] partly used for their own clothing and partly as articles of barter with Japanese
traders; but at least in Otopuke and upper Takapchi the stock left
was dumped every summer, before or after being spoiled by vermins, with a
simple ritual procedure by each household (Fig. 1). There were no ritual
activities worth mentioning here in relation to deer hunting.

Autumn hunting.—Autumn hunting, *chuk iramande*, extending in reality to winter, was divided into two successive phases, the first characterized by field hunting and the second by hill hunting.

Field hunting.—This phase started in *Urepok chup* or around October when the fur of the animal began to change for the winter31) and the meat to get greasy (p. 54). The Ainu set spring bows and poisoned arrows to the deer fence on the fields at the foot of a hill or on the gentle slope of a lower hill and frequented the fence usually from their homes in the *kotan* while being engaged in salmon fishing in the river (Map 2; Fig. 8). On the way to and from the fence they also hunted deer with hand bows and arrows. Hunting with hand bows came into full swing with the arrival of the mating time (Note 31). Mating of deer took place most frequently on and around marshy tracts, where, usually not far from the Ainu settlements, the animal was decoyed by the deer whistle, *irektep*, to be shot with hand bows and poisoned arrows. Field hunting continued until the base snow came to cover the food plants for the deer, which then retreated from the fields to their winter quarter32). Of the two autumn phases, the first one of field hunting was the more important, for in this period more or less sufficient quantity of venison could be secured to last the winter.

Hill hunting.—When the base snow came and all the deer tracks had disappeared
from the field, the animals all gathered at their winter quarters,
where they stayed till the spring (p. 53). Deer in Hokkaido pass the winter
in sunny areas with less snow and with sufficient food plants such as bamboo-
[133] grass (Note 32). So far as the areas surveyed by the present writer are concerned,
[361] the winter quarters lay as a rule on hills which bordered the valley
of the river along which Ainu settlements were distributed, that is, on slopes
stretching under mountain ridges and wooded with evergreens, chiefly firs;
of these the distinctive ones, which were named so-and-so *rikoruya* or *yuk rya
ushi* by the Ainu, were found on hills well wooded usually with firs, chiefly
hup, Abies sachalinensij.33)

V

(45) Evidence for non-coincidence between the river group territory and the 133
valley of the river. 423

Tokapchi.—Geographically, the river Sorapchi is a tributary of the river 619
Ishikari and its valley a part of the valley of the Ishikari river system. 823
Practically, however, the part of the Sorapchi river basin that lies above the line of the Nishitap glen that feeds it and the Numoppe glen that feeds the Nishitap, formed a portion of the Tokapchi river group's territory (Map 2). This means that Tokapchi territory extended in part over the intervening watershed into the Ishikari river basin. In this extension of territory the Tokapchi Ainu from at least the Kuttaraushi and Nitmap local groups maintained hunters' huts, to which they came for bear hunts every season (p. 59). The area was also visited by collectors from Tokapchi who gathered bark for making textile material. For the fact of its belonging to the Tokapchi river group Ushino from Nitmap accounts: " The upper Sorapchi runs parallel with the Sahorun that feeds the Tokapchi and points with it in the direction of Mt. Optateshuke, the 'head' mountain of the river Tokapchi. That is why the upper Sorapchi belonged to Tokapchi ". A similar reason is seen applied to the following other cases. The valley of the Shikaripet, tributary to the Tokapchi and inhabited by some of the member local groups of the upper Tokapchi *shine itokpa* group, belonged for the most part to the Tokapchi, or *shipet*, river group. But part of its lower region, that part of it on the Otopuke side which is bordered by the river's lower course from the mouth to the junction with the tributary Penkechin glen and then by the course of this glen, was included in the Otopuke river group territory (Map 2). The point was confirmed by my two informants, Ushino from Tokapchi and Kazari from Otopuke. Ushino explains that 'inasmuch as the Shikaripet flows out of one mountain with the Tokapchi, it belonged truly to Tokapchi.' Kazari on the other hand explains that the glens of the Shikaripet on its west side belonged to Tokapchi because they all point to the depth of Tokapchi, whereas those on its north side belonged to Otopuke because they point to Otopuke.

Otopuke.—The terriotry[1] of the Otopuke river group stretched out again in part in its interior region into the geographical basin of the neighbouring Tushipet, extending the whole breadth between the Meto and Nukanan glens down to the Piripet tributary into which they flow, the three streams forming the boundaries on the Tushipet river group territory (Map 2). Of the

[1] [Errata: the word "terriotry" should read "territory"--Analyst]

133 territory of the Otopuke river group, that part of it which extended over the
423 watershed into the Tsushipet river basin was called *ekoipokun an* (*Otopue*)
619 *iworu* (*iworu* in the east of Otopuke), while the aforesaid portion that bordered
823 on Shikaripet was called *echupokun an* (*Otopuke*) *iworu* (*iworu* in the west of Otopuke); the geographical Otopuke river basin plus the above portions was known as Otopuke *iworu*. The reason given by Kazari for the two glens forming the territorial boundaries is that they run on the west side of Mt. Piripet where all the glens point in the direction, and flow out, of 'the true head mountain of the Otopuke' that lies deep in the most revered source of the main Otopuke. The glens rest on Otopuke and that is why their areas formed its *iworu*. On the other hand, the glens on the east side of the mountain point to the head of the Tushipet: they rest on Tushipet. That is why their areas formed the *iworu* thereof.

Tushipet.—Mention has already been made of the Tushipet river basin, home of the Tsuhipet river group, forming in part an extension of the neighbouring Otopuke river group area; into another part of the same basin there extended the Kusuri river group's territory adjoining on the other side. This was an area encircled on one side by the watershed draining on the Penkesempiri side into the Ashoro, tributary to the Tushipet, on another side by the main course of the Tushipet above the end of the watershed and on another by the watershed that divides the Tushipet and Kusuri river basins.

Mukawa.—As Kashindeashi of Chin heard from people of the older generation who lived the traditional life, their hill hunting grounds for deer lay at the head of the Noyasube glen that feeds the neighbouring river Azuma. They were covered with a well-developed fir forest, affording fine winter quarters for the deer, and the hunters built their huts on the edge of the forest. Geographically, the place lies within the Azuma river valley, but it never belonged to Azuma *iworu* or basin as distinguished by the Ainu. Though the actual demarcation lines are not clear, the lower Noyasube which is tributary to the Azuma belonged, at any rate by Ainu distinction, to Azuma *iworu* and therefore to the Azuma Ainu. Nevertheless, the uppermost reaches of the glen alone belonged to the Mukawa Ainu. The reason, though vague, is given as below. Three glens flow out of the waterhead mountain—the Noyasube, the Irushikapet and the Moipet. Of these only the Noyasube flows on the side of Azuma; the other glens, running on the side of Mukawa, enter Mukawa *iworu* or basin. That is why the uppermost Noyasube, rising at[1] it does with the others in the same mountain, belonged alone to Mukawa *iworu*.

Saru.—As Hachiro Kurokawa, son of the Nukipet headman's brother, heard from people of the older generation, the natives of the Nukapira, tributary

[1] [Errata: the word "at" should read "as". Cf. errata sheet, p.164-A--Analyst]

to the Saru, went for bear hunts beyond the upper reaches of their river 133 into those of the adjacent Nikap river. For the area on the Nukapira side 423 that stretched between the Puirapet and Aipet glens, both tributary to the 823 upper Nikap, was Nukapira terriotory, whereas the area lying opposite was 619 Nikap territory and no Nukapira Ainu could cross the river Nikap without permission. This area on the upper Nikap which formed an extension of Nukapira territory apparently coincides with what has already been reported by IZUMI as a part of Saru iworu (IZUMI, 1951, p. 43). He ascribes the origin to a strife in which the area was taken by the people of Saru as prize from those of a neighbouring river area. As far as the author has examined, no information is available from any river valley to confirm such an origin.

These briefly are the evidences from which it might very roughly be 423 concluded that there is no doubt about the Ainu conceptions of territory resting 823 upon their cosmological theory on the relations between the river and the mountain and the actual demarcation being conditioned by that theory. The details will be given in Charpter VI.

(46) It may be assumed from what Hachiro Kurokawa of Nukipet, an old 173 Ainu settlement on the Nukapira, tributary to the river Saru, a son of a 619 brother of the Nukipet headman, heard from people of the elder generation who knew traditional life, that the natives living on the Nukapira river course—residents of Nukipet (a local group), Nioi and Shikerepe (both probably local groups) settlements—had been from old times a group by themselves distinct from any others living along the main Saru, or a distinct 'river group' as termed by the writer. By native distinction the river Nukapira, [823] like the river Saru, formed a distinct *pet*, main stream or river, pointing to its own head mountain, Poroshiri. The two rivers were accompanied each by a river-spirit, *petorun kamui* of its own. The people of Saru observed their own ritual for the Saru river-spirit, *petorun kamuinomi;* those of Nukapira their own. On some necessary occasions the inhabitants of Nukapira conducted a group activity independent of the Saru people. "Members of the same river group could freely go gathering anywhere within their own river area, as did the Nukapira people. But the people of Nukapira were not to go fishing without permission in the Saru river area. In any area other than their own they could never act freely". This information, of which little more particulars are to be known, carries an impression that the people of Nukapira might have formed a different river group from those of Saru. IZUMI's report on the Saru Ainu as a territorial group gives no mention about these point[1] but treats the natives of the Nukapira and the main Saru as belonging to the same river group. Apart from this, there is no available report relating to the matter.

[1] [Errata: the word "point" should read "points". Cf. errata sheet, p. 164-A--Analyst]

Southeast Siberia RX1
Feudal Japan AB2
Kamchadal RY3
Ainu AB6

/192 cont./

000 "Ssissa" (5). In view of the lack of any contact between the Amur

S.S.
175 5. The Chinese traders on the Amur and
101 Sungari use the same name for the
174 Japanese. Even in the Sungari region
439 Venault heard of a "Si-san" country
F.J. to the north, which he hoped to reach
101 on his trip down the Amur (1850). On
the way, he was told by Chinese traders
that they themselves never went to Si-san,
but only traded with it through the
mediation of the Jupi-tatse. On the
basis of all the information that he had
S.S. collected, he suspected that "Si-san" was
[113] the island of Karaftu (Sakhalin) (see
his "Excurs. dans les parties intér. de
la Mandchourie" -- Nouv. Ann. des
Voyages, fifth series, Vol. XXX, 1852
K [Vol. II], pp. 207, 215, 222, 224).

S.S.
FJ In view of the lack of any contact between the Amur
101 peoples and the Kamchadal and their completely different lan-
114 guages, the almost identical name that they have for the
174 Japanese indicates that they must have taken it /193/ from the
177 same source. And this source is easily found. It is the Ainu:
A for the Amur peoples, the Ainu of Sakhalin; for the Kamchadal,
101 the Ainu of the Kuriles. Just as the one bridge, Sakhalin, leads
A from Jesso /Yesso/, the main island of the Ainu, to the Amur
● [133] region, so the other bridge, the island chain of the Kuriles, leads
A from Jesso to Kamchatka. It is known from Japanese as well as
F.J. European sources that the Ainu of Jesso have a similar name for
101 the Japanese. In the description of Jesso written in the seventeenth
175 century by the Japanese Kannemon and translated by Titsingh (1).

A 1. "Jeso-ki, ou Descr. de l'île de Jesso,"
F.J. etc., compiled by the interpreter Kannemon
[113] and published in 1632; translated by Titsingh,

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/452 cont./

2. (cont.)
from the glossaries and dictionaries of the Ainu language (Klaproth, Asia polyglotta, pp. 305, 313; Dobrotworskij, op. cit., pp. 326, 327), it seems to me that the possibility of a misunderstanding in the above information by Lopatin, caused by insufficient knowledge of the Ainu language, is not to be excluded.

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After this digression, upon returning to the discussion of the food of the Amur peoples and passing from the Gilyak to their closer and more distant neighbors, I must first state that with reference to them I shall confine myself chiefly to pointing out the deviations and differences among them, in contrast to the food of the Gilyak, as such are caused by different natural conditions, a different way of life, and by different relations with the neighboring civilized peoples.

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● 133
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[101]
[262]

The closest neighbors of the Gilyak on Sakhalin, the Ainu, are in general no less pronounced ichthyophagi than they, but the significant circumstance with regard to food, which is conditioned by the nature of their region, is that they do not have a single large river in their area on which the population could concentrate in the interior of the region, but rather they only dwell more or less directly on the coast everywhere. In point of fact, of the two largest rivers of Sakhalin, the one, the often mentioned, fish-rich Tymy River, belongs wholly to the Gilyak, and of the other, the Plyi or Poronai (i.e., in Ainu, Great River), the Ainu occupy only the mouth, and this only in common with the Orok and Gilyak. Apart from a couple of somewhat larger rivers that empty into Aniwa Bay, such as the Ssussuja and Truotaga, there are only small coastal rivers in the whole Ainu territory of Sakhalin. /453/ Thus, the actual habitation area of the Ainu on Sakhalin consists

/*453 cont.*/

361 of only a double coastal stretch running along the west and the east
● 133 of the island and elongated at the southern end by its bifurcation
226 for a considerable section. Living on the sea everywhere, the
262 Ainu also draw from it their principal food. As among the Gilyak,
[361] this consists of fish, and, to be sure, it is again the salmon, and
in part even the same species, *Salmo lagocephalus* and *S. proteus*,
which play the principal role, since, entering even the small
coastal rivers in large numbers, they provide the material for the
preparation of the winter stores of *jukola* and train oil. To no less
a degree, the herring that at times go along the coast in large
schools and enter the bays and inlets are of the greatest significance.
226 The extraordinary abundance of fish on these coasts is, incidentally,
648 also utilized by the Japanese, and, to be sure, this happened at
464 the time of my travels in the Amur region, when southern
Sakhalin was still under Japanese rule, inasmuch as, greatly to the
disadvantage of the Ainu, they were forced to do the fishing for
the Japanese, and while the latter, in addition to the train oil
prepared on the spot of the catch, sent whole shiploads of fish
to their homeland, where it was chiefly used as fertilizer for the
soil, the Ainu found themselves unable to provide for their own
ooo needs by preparing a sufficient winter supply (1). Next to fish the

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175 1. Concerning this exploitation of the Ainu
648 by the Japanese, see pp. 152-156 above.
464 It was no longer possible to this extent after
113 the Japanese gave up Sakhalin by the treaty of
1875. While their fishing on the coasts of
Sakhalin did not stop because of it, and, indeed,
they extended it even farther northward,
up to Nyi at the mouth of the Tymy,
where Poljakof met them in 1881, nevertheless
they no longer used the Ainu, but Japanese
workers in the fishing (Poliakov", *Putesh.
na ostr. Sakhalin" v" 1881-1882 gg.* Supplement
to Vol. XIX of *Izv. Imp. Russk. Geogr.
Obshch.*, pp. 69 ff.).

Ainu AB6

225 262 /453 cont./ Next to fish The large marine mammals provide the Ainu with their principal foodstuffs, and, to be sure, besides the sea dog /harbor seal/, the sea bear /ursine seal/ (Otaria ursina L.) and sea lions /eared seal/ (O. stelleri Schleg.) (2), whose meat and fat are prized by

[113]

2. Fr. Schmidt, "Histor. Ber. über den Verlauf der physik. Abtheil. der Sibir. Exped. der Kais.-Russ. Geogr. Gesellsch. /Historical Report on the Progress of the Physical Section of the Siberian Expedition of the Imperial Russian Geographical Society/" (Beitr. zur Kenntn. des Russ. Reiches, Vol. XXV, p. 83). Nevel'skoi, Podv. russk. morsk. ofits. na krain. vost. Rossii /Feats of a Russian Naval Officer in the Far East of Russia/, St. Petersburg, 1878, p. 290. (According to Rudanofskij.)

the Ainu no less than that of the sea dog, also play a principal role. Moreover, whales cast up by the sea, which are scorned by the Gilyak, always give the Ainu a desired contribution to their diet (3).

3. See p. 656 ff. above.

If, with regard to the last-named pinnipeds and, as it seems, also the cetaceans, the extreme south of Sakhalin is especially favored, the richest seal-hunting on the part of the Ainu takes place, on the other hand, in the northern part of their territory, in the Gulf of Patience. Not infrequently, therefore, Tymy Gilyak also come [439] to Taraika in order to get seal oil from the Ainu (4). Less essential,

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4. Schmidt, op. cit., p. 115.

but still very important for the Ainu are the foodstuffs in lower animals and seatang bestowed upon them by the sea. As a result [133] of the southern latitudes reached by the meridionally extended

/453 cont./

226 262 ● [133] island with its southern half, as well as the salt content of the ocean rapidly increasing in proportion to the distance from the Amur-Liman and the /454/ warm Tsu-sima current (a branch of the Kuro-siwo) (1) running from the Straits of Korea to the southern end of Sakhalin, the southern part of the island is far richer in invertebrate marine animals and seatang than the north. And accordingly, the latter, like the former, plays a far greater role among the foodstuffs of the Ainu than among those of the Gilyak. Everything that the sea yields in such products and occasionally casts ashore in great quantities is used by the Ainu for food, especially the large oysters and scallops, an octopus of considerable size (called achkoipa by the Ainu), whose arms are regarded as a special delicacy, sea urchins and starfish, actiniae and

[526] holothurians, the so-called trepang, and others (2). In order to get the trepang and similar animals from the bottom of the sea, the Ainu of Jesso, as the Japanese Rinsifée reported in 1786, are said to have been skilled at diving from the age of ten on (3).

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[113] 1. Cf. my article, "Strömungsverhältn. im Ochotskischen und Japanischen Meere /Currents in the Sea of Okhotsk and the Sea of Japan/" (Mém. de l'Acad. Imp. des sc. de St. Pétersb., VIIth series, Vol. XXI, No. 3, pp. 25 ff., plus map, Pl. XII).

2. Schmidt, op. cit., p. 97. Dobrotworskij, in the preface to the Ainu dictionary, op. cit., p. 37.

[113] 3. San kokf tsou ran to sets, ou Apercu génér. des trois royaumes /General Survey of the Three Kingdoms/, translated from the original Japanese-Chinese by Klaproth, Paris, 1832, p. 229.